

*The*  
**CHRISTIAN  
CENTURY**

*A Journal of Religion*

---

**Christ and Industry**

By Earl Dean Howard

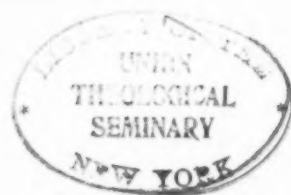
**Woodrow Wilson**

By Edgar DeWitt Jones

**The Church of Silence**

By Joseph Fort Newton

---



Ten Cents a Copy

Feb. 24, 1921

Four Dollars a Year

*A New Book Fresh from the Christian Century Press*

# *The Sword or the Cross*

By KIRBY PAGE

**T**HE WAR which was to end war has left the world with more fighting and more expenditures for armaments than before it started. The Assembly of the League of Nations is unable to adopt even the slightest practical step in disarmament. Naval authorities now tell us that the submarine is essential and military authorities proclaim that poison gas is humane. New and more deadly conflicts have swung within our horizon. That this nation may become involved in war in any one of three different directions is more of a possibility than it was in 1914. Yet the one American social worker who has assessed the human costs of the recent struggle soberly declares, after he has footed the totals, that war is the negation of civilization."

Thus writes Prof. Harry F. Ward in his introductory word for this new book. "What?" he then asks, "is to be the Christian teaching concerning war? Is it going to declare judgment on the basis of the principles set forth in the gospels or will it be only the expedient servant of nationalism and continue to exhort its followers to internecine slaughter? Is the American pulpit going to continue denouncing war in general and supporting wars in particular? This question must be fairly faced and answered, one way or the other. And time presses. Mr. Page has faced the issue and has found an answer that satisfies his soul. What he has written, therefore, deserves the thoughtful consideration of all those whose duty it is to teach the people concerning the moral and spiritual validity of modern war."

Mr. Page, associated for years with Mr. Sherwood Eddy, has come close to the stupendous—and unpleasant—facts that must be faced in modern Europe. He holds that "all indications point to further wars between nations." "It is utterly impossible," he says, "to predict the course of events during the lifetime of the present generation. It may be that we shall witness scenes surpassing in horror even those of the recent war."

But Mr. Page is still an optimist—if he can believe that the Church will take itself seriously in its gospel of the Cross as the only weapon effective in bringing about real brotherhood and abiding peace.

Every minister, every thoughtful layman, every alert citizen of the United States should read this book.

**Price, \$1.20 plus 8 cents postage**

**THE CHRISTIAN CENTURY PRESS**

1408 South Wabash Avenue, Chicago

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVIII

CHICAGO, FEBRUARY 24, 1921

Number 8

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS, JESSIE BROWN POUNDS

*Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.  
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.  
Published Weekly*

*By the Disciples Publication Society*

*1408 S. Wabash Ave., Chicago*

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

## EDITORIAL

### A Lenten Prayer—For a Revisioning of Christ

TAKE us up to the radiant mount, O Father, that we may see our Lord in his true character. As we walk with him in valley and field, our eyes are holden. We do not discern the imperial grace and authority with which Thou hast clothed him. The charm of his companionship we feel, and the comfort of his healing touch upon our hearts. But we have not yet fully given over our will and our destiny into his hand and keeping. We hear his voice, but we do not hear him. We are drawn to his side, but we do not obey him. We worship his name and his memory, but our faith falters when he bids us follow him in the great adventure of the cross.

Lift from our eyes, O Father, the veil of illusion which keeps us imagining that we are Christ's disciples though we do not the things that he says, nor trust the invisible forces into whose keeping he committed his life. May we see him transfigured as we tarry with him in the mount. Above the noise of our selfish strife, above the harsh clangor of the market place, above the roar and shriek of our battlefields and the anguished cry of our millions left orphaned and hungry by man's inhumanity, may we hear the voice of Christ calling us to the untried way of love, of brotherhood, of fellowship, yea, and of sacrifice, as the way of happiness and progress.

May Thy church hear Thee, Lord Jesus, in this day of her humiliation. Wavering of purpose, but penitent, we her children confess with grief her failure to guide the state in love and to mould a social order according to the laws of the Kingdom of God. Give the church Thy word of authority to speak to a world still en-

thralled by its age-old lusts and hates and foolish rivalries. Open her eyes to see in Thee, her Lord and Head, the only solution of the problems that vex and grieve mankind. We wait for Thy word. Speak, Lord, for Thy servant heareth. Amen.

### Honoring Lincoln in Dixie

LINCOLN'S birthday has again passed with but scant recognition in the states south of the one-time Mason and Dixon's line. It was said of Robert E. Lee after the war that if he was called a traitor the world would be made respectable. Is not Lincoln now above all sectional lines and should not his memory be revered without trace of sectional bias? The South which now accepts the abolition of slavery as a boon both to itself and humanity would honor itself by linking the name of Lincoln with that of Washington as its foremost national heroes. The memory of George Washington is now honored in Great Britain far above that of anyone who opposed him. Progressive Englishmen say, "When Washington won your independence he won ours too." So too the South can say that when Lincoln emancipated the slaves he emancipated the South also. Had he lived through the reconstruction days there would have been no carpet-bag rule and there would have been, so far as he could have won it, an application of the loftiest Christian principles of reconciliation and brotherly love. In every land that now seeks republican government after the downfall of kings in the late war the name of Lincoln is the name to conjure by. Lincoln has long been the hero of democrats in all European lands from Russia to England, and the young democracy of China

lips his name in adoration. His statue is found in every new republic and he has become a symbol of democracy and the common people's cause. More books and major papers have been written about him than about any other personality in history excepting only the Saviour of mankind. Next to Christ's his name is the most honored and adored in the world today. The South will honor itself when it comes to honor him in every school house and to consent to making his birthday a national holiday as is that of Washington.

### Religion in the White House

THE White House will be divided in religion once more as it was in the days of Mr. Roosevelt, but these divisions are never serious. President Harding will attend a Baptist church, while Mrs. Harding will seek a conventicle of the Methodist faith. They will often go together to the same church. We cannot believe that their recent professions of interest in the prayer-life and in Bible-reading are press-agenting. The record of their life is all consistent with the stories we read. If they have never delved much into the modern problems of religion, they are thoroughly convinced of the worth of the church of Jesus Christ. By the side of the President will sit as private secretary a young Presbyterian who is also an ardent church worker. The religion of Mr. Harding has had much to do with the problem of the individual soul, for that is the kind of religion our Protestant evangelicalism is. But the President faces now national and international problems where religion must be interpreted in social terms if it is to be effective. What should a Christian ruler do about armaments? Christians are divided on this in every city. What should a Christian President do in the face of threatening labor troubles? The problem is yet to be solved in a Christian fashion. No man since Lincoln has ever faced more urgent duties. Many have thought the new President is not big enough for the new duties. They said that of Lincoln. Carrying his religion to the White House, the great Emancipator sought to solve every problem that arose in a Christian way. Prayers should arise in all the churches that our new President may in like manner carry to the White House his religious ideals. His reassertion of them at this time is distinctly encouraging.

### Knights of Columbus and Y. M. C. A.

THE big war drive left a number of welfare organizations with enormous funds of money on hand at the time of the armistice. The disbursement of the money since then shows the fitness of these organizations to meet new situations. The Y. M. C. A. has continued its service with the soldiers who are still in Germany, and has followed the other men home again. Still possessed of funds, large amounts have been given as grants to men who would take up some form of special vocational training. There are college men this winter that are be-

ing aided in their college work to the extent of fifty or a hundred dollars. The money was raised for the boys. It has been faithfully spent on them, even if it could not be spent in France as was originally intended. On the other hand the Knights of Columbus had a large sum of money left on their hands. The organization is largely controlled by the hierarchy. Under the guidance of the priestly counsels, a plan was drawn up to build in Washington, D. C., a memorial building for the use of the American Legion. This clever plan would have definitely allied the Legion to a religious sect. It would have provided Washington with one more fine building to be shown to tourists as an achievement of the Roman church. Money raised for the common needs of soldiers would thus have been made to do duty in the work of religious propaganda. Although the American Legion greatly needs a headquarters building, it is to the credit of the organization that it did not accept the offer of the Knights of Columbus. Meanwhile the Knights of Columbus have on hand several million dollars which they do not seem to know how to spend. They cannot do any better than the Y. M. C. A. has done. They should put their money into vocational and cultural training for the soldiers, making no exceptions among men on account of race or creed. By this means they will keep faith with the great public that contributed impartially, not to a fund for Catholic propaganda, but to a fund for the young men of America.

### Libel of Religious Organizations

A BILL is pending in the legislature of Pennsylvania providing that libel against a religious organization shall be punishable in a court of law whether this libel is committed by printing, signs, pictures or other means. It has been suggested that the Roman Catholic church is behind the bill and for that reason certain Protestant influences will oppose it. Probably neither Catholics nor Protestants are considering the fundamental issue in this bill. Roman Catholics have unquestionably suffered at the hands of professional libelers. Whenever a Roman priest has been bad, it has been heralded to the whole country by anti-Roman papers. If a Catholic institution developed abuses, this is likewise the stock in trade of the professional Catholic-roasters. Were all bad Protestant ministers and all unsuccessful Protestant institutions written up, there would be grist for another kind of paper, for a little while at least. Meanwhile the aloofness and anti-social attitude of many Roman Catholic priests subjects them to continual misunderstanding. Most of them are really likeable persons who hold the loyalty of their people through real merit. If they would eat with Protestant ministers once in awhile, they would make the work of the professional libeler quite impossible. Meanwhile we have had enough of the limitation of the freedom of the press. There is no reason why the church should not be criticized quite in the same way as any other institution. If the criticism is unfair, the remedy is clear. Let the loyal churchman reply, arraying his



facts. In the long run unfair criticism of the church will be corrected in a free press. On the other hand suppression and threats of libel suits under restrictive laws would leave the public with a permanent impression that something was rotten in Denmark that might not be spoken of openly. Right-minded citizens will want fair treatment for the church, but not preferential treatment.

### Students Want to Know About God

A GROUP of Chinese students of the University of Chicago have sent out a questionnaire to a mailing list of a thousand men asking these men whether they believe in God, and what they believe about him, and why. When the responses come in, these oriental visitors will be in possession of certain facts about occidental attitudes toward religion which few of us have in our possession. Their inquiries are very timely just now in view of some contemporaneous books. The past century was chiefly concerned about the person of Jesus. The center of theological gravity has shifted to the study of God. The old apologetic which proved God by arguments from design, miracle and prophecy have been greatly damaged by modern criticism. There is need of a new apologetic, at which some attempts have already been made by Bruce, Clarke and Garvie. The wide-spread differences with regard to God indicate the need of some fundamental thinking. Christian Science holds to an impersonal principle as God. The premillennialist believes in an Old Testament monarchical God. The new theology advocates stress the Fatherhood of God. H. G. Wells, representing in popular literature the pragmatist view, talks about "a human God." In Roman Catholicism and in orthodox Protestantism there is not much talk about God beyond the assertion that he is. He has been overshadowed by the saints in the one case, and by Jesus in the other. Certain secularists are still interested in relegating the idea of God to the limbo of the past. The religious world is nowhere more at sea than in its thinking about God. On what ground can the idea of God be held? Can he be proved like a theorem in geometry, or must we always hold to God as a hypothesis until we prove him in experience? On such questions as these the religious world would likely divide.

### The Lord's Day and Commercialized Recreation

NOW that the Lord's Day Alliance disclaims any purpose of promoting any so-called "blue laws" relating to the Christian Lord's Day, one wonders how the clamor arose which has been heard all over the country. Usually in these days of press-agenting, there is something behind such national campaigns of publicity. It is not always possible to trace pro-German propaganda to the door of the Kaiser, for many a red herring is drawn across the trail. Neither is it possible to complete the evidence which traces this national movement of publicity to the door of the promoters of commercialized recrea-

tion. There are many, however, who are willing to believe that much of the noise that has been made is a barrage preparing for the moving picture assault upon states where theatres are barred out on Sunday. As is well known, the moving picture film corporations are largely in the hands of wealthy Jews in New York. These gentlemen could hardly be expected to be defenders of the Christian Lord's Day since they are not even good Jews any more, in matters of religion. They have long since forsaken the prophets for profits. Dividends on the capital stock is the urgent thing. There are many states in the union where the shows cannot be given on Sunday. Among these are Pennsylvania, New York and Indiana. In many other states, commercialized recreation is regulated by local ordinances and in many cities the Sunday movies are barred out by local action. The movie theater is a dead investment on Sunday. Most of the labor in these theaters could be commandeered for a seven day week and the same rent and the same labor cost would bring the additional profits of an extra day if the laws were amended. It sounds liberal to some citizens to be in favor of an open Sunday. When it is known, however, that the chief consideration is not human welfare but dividends, liberal-minded men will not be in a hurry to amend our present Sunday laws.

### The Churches and Charity

ONE city in America, Toledo, O., has already established the soup kitchen to help during the general unemployment. During the war when every man in America was employed if he really wanted to work, the charity activities of the churches dwindled to nearly nothing. Even such organizations as the Salvation Army and the rescue missions of the great cities were compelled to modify greatly the methods which were employed. Once more the ministers are facing the requests of men who want breakfast, or the price of a ticket to a distant city. The hazard of unemployment is that many men will find how easy it is to live by mendicancy, and not look for an honest job again. The churches and the ministers have done more to make professional beggars than any other institution in America. The literal application of the Tolstoian rule means giving to every man that asks some material thing. The church should give to every man that asks, but to the dishonest man seeking an easy living it should give a thrust in the direction of self-support and honesty. In Evanston, Illinois, the problem of mendicancy grew to such proportions before the war that the Social Service League was organized. The church people bought books of meal and lodging tickets. No money was ever given to strangers, but the tickets were issued. In this way, the professional beggar must continually come back again to the same place. If he really wanted to work, he was set to sorting paper, fixing old shoes, repairing discarded furniture or some other job that he was fit for. From this labor he secured a small compensation until he could find better paying employment. In a year a community that had been infested

with tramps from all over the middle west was largely cleaned up. Only honest people really in trouble ever applied. The church in this time of unemployment should never refuse to hear any man's story and investigate it. It should never refuse aid, whether it be physical or spiritual, that is most needed. But it should by no means fall into the easy method of indiscriminate charity which still commands a good deal of public approbation, but which is a socially dangerous policy.

## Christian Unity and History

LESS fruitful than any other portion of the finely conceived program at the recent St. Louis Conference on Christian Unity was that session in which representatives of nine denominations addressed the assembly on the subject, "What does my denomination mean by 'the church' and 'Christian unity?'" This session was the one disappointment of the three days' discussion. Looked at in advance, it presented a greater attractiveness and seemed to offer more possibilities of fruitful outcome than any other portion of the unique program. Its actual result was nil. So uninspiring were the contributions of the nine peers selected from as many Christian denominations that not a single reference was made in subsequent discussions to the statements in which the several denominational points of view were set forth. A motion was made to submit the nine documents to a committee with instructions to analyze them for comparative study under certain topical categories, the analysis to be presented for discussion at a later session. So little impression had been made by the documents themselves that the chairman could not decide from the listless vote what the desire of the assembly was.

A similar impression is derived from a perusal of the report of the Geneva Conference on Faith and Order, held last summer. The stenographic minutes of that significant conference have recently been sent out. The work is well done, and the reader of these minutes finishes with a feeling that he was almost personally present at Geneva, actually seeing and hearing the things with which the report so vividly deals. But one cannot avoid a certain sense of the futility of much of the discussion, and particularly that portion of the discussion in which the various denominational groups undertook, as they did at St. Louis, to state their peculiar denominational position on the matter of church unity. Even from the printed pages one can sense an inhibited yawn which only the extraordinary courtesies of the situation kept from finding overt expression. One lays the report aside with the feeling that the business of promoting Christian unity is hard work, requiring endurance and patience of a high order, and that those very estimable churchmen who made the journey to Geneva should by no means be objects of our envy because of their holiday, but should, on the contrary, be paid a substantial salary for their willingness to do a job which most of us would tire at.

The fact is that one could hardly imagine oneself condemned to a day's boredom more dull and unrelieved than to be compelled to listen to a setting forth of the differences among the Protestant sects. These differences have not the faintest spark of vitality for men and women accustomed to realistic thinking. They belong to an age that is dead. A man of our generation has to break his mental adjustment with concrete reality and set up an adjustment with the pale and remote controversies of history before he can even follow these denominational apologetics. He has the feeling of turning his mind inside out, which is more difficult than to turn a glove inside out. And when he returns from the discussion to his every-day, realistic, Christian task he can hardly avoid a sense of the sterility and unprofitableness of the denominational way of approach to the problem of unity.

Considerations of this sort lie at the basis of most of the skepticism with which the efforts of the Anglican and American Episcopal communions toward union are regarded. The whole enterprise of unity seems to be conceived in purely historical terms. Those delegates at Geneva who represented some of our younger Protestant denominations come back to testify as with one voice of the extraordinary emotion with which they discovered that there was such a thing as history! They were enormously impressed with the august claims of those bodies whose doctrines and orders extended into the dim past. The historic creeds, the historic ritual, the historic orders, the historic mood itself,—all this profoundly affected the thought processes of the delegates.

This result is always inevitable when the problem of unity is defined at the outset in historical terms. And this is what happens wherever a Christian unity gathering is dominated by the typical Episcopal influence. The basis on which Episcopal procedure rests is the assumption that each Christian communion possesses in itself some distinctive element or elements which it can contribute to the enrichment of the united church. Hence the favorite formula devised by an Episcopal bishop in 1910, at about the time the American Episcopal church issued its first call for a world conference: "Unity not on minimums but on maximums; not by compromise but by comprehension." This formula has become the common property of all advocates of Christian unity since that day. It is repeated with approval by the most congregational-minded of men whose historic denominational upbringing is of a character the very antithesis of the communion whose churchmanship has produced the formula. Its implications are thoroughly historical, and its acceptance as a platitude determines at once that the problem of unity must be defined in historical terms and that the pathway to unity will be discovered, if at all, by looking backward. In order to understand what the distinctive contribution of each sect may be, one must, so it is assumed, go back to the origin of each sect and retrace its history to the present time.

This overemphasis on the historical creates a burden which the cause of Christian unity ought not be com-

pelled to bear. Unless the minds of church union advocates are emancipated from it their enterprise will be vitiated beyond repair. Its assumptions are fallacious, and its results sterile. We must remember that the causes out of which the movement for Christian unity springs are not historical but contemporary causes. The desire for unity is a modern passion. The demand for it arises out of certain conditions which did not exist, or were not perceived to exist, until our own day and generation. The hope of unity is based upon the partly conscious, partly unconscious, sense that we have passed away from the old distinctions and that those distinctions no longer apply.

In a word, we are all aware, some vividly, some vaguely—all except the ecclesiastical tinkerers and engineers—that we have passed into a new dispensation, a new world of thought and value, and that our problem is nothing less than to create fresh and vital categories for our faith, a new and richer organism for our fellowship, novel and workable instruments for our common labors, and noble and meaningful modes for our worship. We are in a creative dispensation. All things are becoming new. The mood of the time simply will not allow us patiently to re-thread the labyrinthine ways of ecclesiastical history in the hope of finding Christian unity. The solution of our problem is not there. We assert this, not because we scorn history, but because we know history. It is because we of this generation have mastered history that we refuse now to be its slave. It is history herself that has freed us from the futilities of the past and has ushered us into the presence of those creative forces that are symbolized by our modern knowledge of society, of the human personality and of the universe itself.

This is no philistine or nihilistic attitude toward the past. It is no foolish iconoclasm toward ancient institutions. It is the very contrary of all such destructive and blind revolutionism. It would keep the past. It would not let "one accent of the Holy Ghost" be lost. It would break no single thread or filament of continuity. It would venerate the past, but it would not be smothered by it. Its creative activity would be in large part an interpretative activity. It would translate ancient creeds and institutions into modern terms before it began a discussion of them as a basis of union. It would ask, not, What did the Fathers think the church was? or, What did our denominational founders think of the church? but, What as a matter of fact do we of today know the church to be? This way of asking our question makes all the difference in the world in our discussions and our conferences. For a great ideal has come upon the horizon which the fathers did not descry as we have descried it, and it is coloring and determining all our thinking about the church.

That ideal is the Kingdom of God as conceived by Jesus. The church is the instrument of the Kingdom of God. It is a social, human, objective institution, definable sociologically, just as the family and the state are definable. It is here for definable purposes, and its structural elements and activities must submit to the

functional tests with which we measure every social institution. It is out of this conception of the church that the movement for Christian unity has chiefly arisen. It is back to this basis that the discussion must be carried. In carrying the discussion back to this basic conception of the church we need have no fear that we shall be sacrificing those venerable and inspiring categories of a visible and an invisible church, of a mystical body of Christ, or of a spiritual institution against which the gates of hell shall not prevail. All these historic ideals are implicit in the social ideal, but the social ideal is a basis of fruitful conference and discussion in terms in which men of today actually are thinking, while the historic ecclesiastical categories lead to endless disputation when they are taken as the point of departure in discussion.

History—and this is the gist of the matter—has failed to give us unity. Why bother her further? Why seek the living among the dead? Unity is a present, urgent duty. Why wait until ecclesiastical conferences allow us to practice it? Why not let the dead past bury its own dead, while we rise up and follow Christ?

## Aspects of Mormonism

### Editorial Correspondence

ONE of the curious phenomena of American religious life is the presence in one rather large area of the national territory of a compact body of people numbering well on toward a million, and known as the Latter Day Saints, or more popularly, as Mormons. The latter name is derived from one of the characters in the book which by an interesting series of events became associated with the early history of the movement, and gave it its popular name. The Mormons now constitute the controlling element in the population of Utah, and are almost equally dominant in southern Idaho. In entering that region from any direction one finds himself in a different sort of world. And it is this difference which constitutes an interesting study for the observer of the various communities in the republic.

It is the combination of religious and economic elements that makes the Mormon group a subject of interest to the student of society, and a baffling form of organization to all of the non-Mormon population of those localities. From their first leader, Joseph Smith, they derived the tradition of a revelation of his appointment as the apostle of a new dispensation of the grace of God. Along with this came the story of certain metal plates alleged to have been found by him, and translated by the aid of a divine messenger, who plays an important part in the angelology of the saints. This book is the asserted original of the Book of Mormon, and whatever its origin, it constitutes one of the classics of the community. Along with it the Scriptures of the Old and New Testaments are held to be inspired and authoritative.

The preaching of Joseph Smith and his associates attracted attention in the state of New York by its accept-



ance of a rather simple type of New Testament religion. But the growing association of the Old Testament doctrine of plural marriage with the practice of the group led to increasing friction with the people of their neighborhoods, ultimately to their removal, first to Illinois, where in a riot Smith was killed, then to Missouri, and ultimately to Utah. There in a valley where they thought themselves secure from outside intrusion, they laid out the city that was to realize for them, under their new leader, Brigham Young, all the hopes of the first prophet.

Today they are a very strong body, compact, organized, and economically efficient. They have made of Utah a region of beauty and fruitfulness. Salt Lake City, Ogden, Provo, Logan, and other towns are prosperous and attractive. The great mass of Mormons are farmers. The church is a great commercial organization, with a masterful control of all the details of the life of the community. The type of religious thought is primitive and patriarchal. It is not strange that plural marriage, which was the practice of the patriarchs, should seem natural and permissible in a people who accept the Old Testament and the legends of the Book of Mormon as of equal inspiration and authority with the New Testament. It is the claim that as law abiding citizens, living in a land whose laws forbid polygamy, they have abandoned the practice. As to the fact, there are various opinions among the non-Mormon residents of Utah. There can be no doubt, however, on the part of an observing visitor that the practice would be thought quite proper by the saints if there was not the unfortunate intrusion of Gentile prejudice against it.

But in all fairness it must be affirmed that plural marriage plays but a small part in either the theory or practice of the Mormon community, if indeed it is at all implicit in their program. It is in other directions that their outstanding characteristics are to be found. Their organization is a marvel of precision and control. Their system of church government, consisting of a presidency, an apostolate, a bishopric and a superintendency or counsellorship, runs down from the head of the church to the remotest congregation and individual with an effectiveness which, in spite of the claim of entire democracy, amounts to a benevolent despotism. The entire territory of Mormon residence throughout the regions of Utah and Idaho is divided into "stakes" or districts, and these again into "wards," which correspond roughly to city blocks. The blocks of the Mormon cities were laid out ten acres square, and were originally intended to include ample garden space for each home. That makes the squares large, the streets far apart, and the blocks long. The mountain springs furnish abundant water, which flows down the curbs of all the streets, keeping them clean throughout the year.

Over each one of these wards there is an official of the church, who is responsible for the people (the Mormons) in his parish. Each ward is supposed to have its own place of worship, and the services in all are of the same character. In the central square of Salt Lake City there are the temple, where the official acts of marriage and

consecration are performed, the tabernacle, which is the great audience room for popular assemblies, the chapel for smaller groups, and the museum for the exhibition of Mormon and other historic relics. The business office of the church is a block away, beyond the Utah Hotel, the leading hostelry of the city, which, like most of the business enterprises of the metropolis, is operated by Mormon capital.

It is the coherence and commercial sagacity of the Mormon institution which gives it its power. There are no loose ends in the management. It deals with its people as one group, who can be directed by church authority to any common purpose. It is a profitable thing to be a member of the ecclesiastical community and be able to take advantage of its favor and partiality. This is a lure which many Gentiles have found it difficult to resist, and to which not a few have yielded. They find nothing particularly objectionable in the Mormon religion, and the business advantages are persuasive.

Another element of strength in the system is its missionary propaganda. It is the practice of the officials of every stake and ward to supply to the higher administrators of the church the names of promising young men who are thereupon urged to go out as representatives of the cult into all parts of the nation and beyond the seas. These young men, to the number nominally of two thousand, but actually a much smaller number, go at their own expense, and remain in their appointed field for two years, more or less, going from house to house with tracts and interpretations of Mormonism, holding street meetings, and otherwise performing the tasks of advocates of the faith. It cannot be denied that this is in many cases both an education and a strengthening of their religious zeal. Their constant defense of Mormonism gives vigor and loyalty to many who at their appointment were not enthusiastic.

On the other hand, Mormonism is fighting the battle of life and death with its environment and with the spirit of the age. Some of the best of its young men go to the universities east and west, and having no classic authorities, save the Bible and the Book of Mormon, they feel free to accept the truths of scientific and philosophical, not to say theological, character which are there offered. These cannot fail to have an enlightening influence upon an intellectual and religious viewpoint as naive and primitive as that of the community of the saints. The critical studies which strengthen the faith of Christian students are fatal ultimately to the theories of Mormonism.

For at heart Mormonism is a doctrine of materialism, anthropomorphic and crude in its tenets. Its doctrines of the physical personality of God, the efficacy of vicarious baptism for the dead (based on the misreading of a single passage in the New Testament), the eternal persistence of family conditions, particularly the marriage relationship (which of course implies the fact of plural marriage wherever there has been a second marriage, and thus provides a "spiritual doctrine" of polygamy), are all parts of a system of belief which cannot resist indefinitely the



impact of more rational conceptions of religion and education. If Mormonism could live forever alone, as was the dream of its first apostles, it could survive. Even as it is, the strength of its organization will permit its endurance for a long time. But already within it are the seeds of its own decay. The growing passion of some of its choicer spirits for a higher level of education for all of its children, the process of sending its missionaries, young men at their most impressionable age, out to meet the larger world, and the increasing impact of Gentile influence on every side of the community, in spite of all its struggles for life, are fatal in the end.

Meantime one will find among its closest observers and most careful students the most varying opinions as to its business efficiency, its educational interests, its moral life, and its religious influence. Men who have lived under its shadows for a lifetime differ radically on all these questions. One must not give his testimony with any gesture of finality. But it is always the privilege of an interested bystander to set down what appear to him to be some aspects of an impressive problem.

H. L. W.

## Life and Modern Fiction

MANY years ago an American literary woman wrote a two-volume biography of her rather commonplace husband. "She is certainly a clever writer," was the comment of one of her readers, "for she has succeeded in writing a six-dollar book about a dollar-and-a-half man!"

Present day fiction, dealing though it does so largely with sordid or at the best commonplace people, undoubtedly shows the cleverness of its authors, but we may wonder whether it is quite fair to the life which it is supposed to portray. That these characters are portrayed with consummate art we are quite willing to concede, but why should art limit itself so needlessly?

Mrs. Wharton surely knows her New York. She knows, too—no one better—what constitutes fineness and nobility of soul. It was this knowledge, this subtle appreciation, which gave distinction to her earlier stories even though they lacked the perfect art which has come to her in later years. That she has not lost this appreciation of the highest values is shown in her essays, and especially in her noble tribute to Roosevelt. But in her later stories she has persistently limited herself to dollar-and-a-half people. As we have said, she knows her New York, past and present, and in the main the clear touch with which she draws the metropolis of the eighties, in "The Age of Innocence," is convincing. Yet we find ourselves in constant rebellion against the assumption that, even in the over-conventionalized first families of that place and time there were no individuals who were broad-minded, intelligent, and concerned about the affairs of a world outside the clan—no kindly human persons who recognized other virtues than those of commercial honesty and family solidarity. In reading "The Custom of the Country," one wondered why interest suddenly died out in the middle

of the book, and realized that, the only worth-while character having committed suicide, there was nothing left to make one anxious about the outcome.

Then there is the "small-town stuff," which we have suddenly decided is a characteristic output of our age, though why we have decided thus it is difficult to say, since we have always had small-town stuff, some better and some worse than that which we have now so joyously endowed with that name. The present type of small-town story does indeed picture well the stark, grim unloveliness of the overgrown village, and it gives us a real sympathy with the revolt of youth and high spirits. But it would be far truer to life, as well as infinitely more inspiring to effort, if there were seen here and there a beautiful and gallant soul, conquering environment through sheer goodness and courage. The town must be very small indeed, or the great city sadly lost to hope, in which no such souls exist.

Life is full of ugly realities, and to hide our faces from these betrays an ostrich-like stupidity. But may we not demand of art that it play fair with life, that it give to the portrayal what exists in the reality—the illumination of dullness and evil with those individual instances of nobleness which are at once humanity's reward and its promises?

## Keturah in the Blue Dress

### A Parable of Safed the Sage

AND Keturah we were invited to a Reception. And Keturah inquired of me, saying, Which dress shall I wear? Shall it be my New one or my Blue one or the One I Wore Last.

And I said, Let it be the Blue one.

And she said, I will wear All Three.

For this is our Little Joke; and her New Blue Last Worn Dress looketh good unto me when Keturah hath it on.

And I said, There will be no woman there as fair as thou. For her Cheeks were red, and she stepped off as if she were Sixteen.

And she said, O my lord, there is nothing more pleasing unto a woman than to look well in the eyes of the man whom she doth love. Nevertheless, I cannot forget the years nor the grey hair which the years have brought. God grant I may always look well in thine eyes.

And I said, Sure thing.

And I said, There was once a Prophet named Mohammed; and there are those who think that he was a False Prophet, but that concerneth not my story. And he had a wife whose name was Kadajah. And it came to pass after long years that she died. And he despaired of filling her place with any one woman; and he married many wives. And one of them was his Favorite, and her name was Ayesha.

And it came to pass that Ayesha inquired of Mohammed, saying, Am I not very beautiful? And he said, Yea.

And she inquired, Dost thou not love me? And he answered, Yea.

And she said, Am not I thy Favorite? And Mohammed looked around to be sure that none of his other wives were listening in, and he answered, Yea.

And she inquired yet further, Dost thou not love me more than thou lovest any of thine other wives?

And again he looked around, and he answered, softly, Yea.

And if Ayesha had been wise she would have stopped there. But there was one question which she wanted to ask more than all, and she made the mistake of asking it.

And she said, Oh Mohammed, thou great and noble man, dost thou not love me more than thou didst love Kadijah? For she grew old and had wrinkles and grey hair, and I am young and fair?

And Mohammed answered with a Great Oath, and he said,

Nay, by Allah! For she it was who first believed in me!

And I said unto Keturah, Though all the fair women in the world were placed in line, and I were led admiring down the length of it, yet would I find no one among them all who could create for me the memories of our struggles and anxieties and economies and our meager triumphs and our sweet and holy joys. Thou in thy New Blue Last Worn Dress art unto thy husband the fairest among women.

And Keturah said nothing, but she found my hand as we walked away together, and she gave it a little squeeze.

## VERSE

### The Miscreant

THE clock of destiny has been set back.  
Some reckless hand has made our times stand still;  
Has mastered masteries of industry,  
Has set the wheels of progress clanking harsh,  
Each gritting on his fellow as they grind;  
Has stifled trust, damped hope, turned faith to doubt,  
And bred suspicion, cynical despair,  
Among the champions of human weal.  
Who's done this thing? The rogue? the charlatan?  
The despot? gilded plutocrats? the rank  
Reactionary? mobs of labor's slaves?  
Enraged, hard-dealt-with proletarians?  
They've each and all but acted out their part,  
Have been themselves, run true to type, have done  
Such mischief as they always do and will  
When they've the chance, been good as they are good,  
As bad as they are bad. Not one nor all  
Have gained the power or place to do this thing,  
To weave this foul design. The Liberal,  
The erstwhile champion of truth and troth,  
Of "right for right's sake, though the heavens fall,"  
Has wearied of the strain, has broken faith,

Has stooped to sly and cunning ways, become  
Distraught, lost patience with the orderly  
And solid evolution of the right,  
Has threatened violence, aye, and practiced it,  
Made arbitrary ends his ends by means  
Of arbitrary means. The miscreant  
Is he. He violates his nature, troth  
He plighted; falls from grace. For shame! Oh, shame!

JOSEPH ERNEST MCAFEE.

### To John Keats

(Died February 25, 1821)

THOUGH sprung from stable folk and schooled  
with clods,

Your mind was native to the realms of gold  
Of which you sang; though wanton tales are told  
Of you, John Keats, your home was with the gods  
Who on Olympus dwell, with lofty themes  
Engaged. Where "nymphs, soft-voiced and young and  
gay,"

Brought pinks and roses, in the early May,  
"To Flora's shrine"—there were you, with your dreams.  
There was your refuge from the critics' sting:  
They, wrought of clay, knew not your faery lore.  
You fled from them—too soon! but left the door  
Of truth and beauty open for us, following.

THOMAS CURTIS CLARK.

### Mountain Song

I WHO am young and lithe and swift—  
Bewildered—restless—wondering,  
Who hear with awe the pine-tree's psalm  
And know not anything—  
Yet sing!—

I hail Thee, Mountain Brother—you who lift  
Your head above the ages long,  
You who are old—and still—and strong,  
Who know all things, have seen Creation:  
And art calm.

ELIZABETH ZULAUF.

### Tears

WHEN I consider life and its few years—  
A wisp of fog betwixt us and the sun;  
Recall to battle, and the battle done  
Ere the last echo dies within our ears;  
A rose choked in the grass; an hour of fears;  
The gusts that past a darkening shore do beat;  
The burst of music down an unlistening street—  
I wonder at the idleness of tears.  
Ye old, old dead, and ye of yesternight,  
Chieftains, and bards, and keepers of the sheep,  
By every cup of sorrow that you had,  
Loose me from tears, and make me see aright  
How each had back what once he stayed to weep;  
Homer his sight, David his little lad!

LIZETTE WOODWORTH REESE.

# Christ and Industry

By Earl Dean Howard

THE dissatisfaction of the wage earners with the usual system of relations existing in most industries calls attention not only to the danger threatening our economic civilization but also to the unpreparedness of the church to meet its social responsibilities. The chiefest danger lies in the temptation for the governors of industry and others in authority to suppress the dissatisfaction or, at least, the manifestations of it, without eliminating the cause; in short, to cover up the symptoms instead of treating the disease. But is there any disease?

Whatever may be our opinion of the value of their panaceas, we must acknowledge that the socialists, single-taxers, labor unions, and even the despised I. W. W.'s have shown up some serious defects in the industrial machinery. Most economists and serious-minded thinkers, I am sure, will grant that improvements are possible, nay, that adjustments are even imperative. Failure to make these necessary adjustments may endanger our delicately articulated industrial mechanism upon which modern civilization depends. The needed adjustments are so fundamental as to require profound changes in the purposes, motives and habits of thought which impel the administration of industrial enterprises. A new economic and ethical philosophy may be needed to direct managerial policy and action.

While the pressure of industrial unrest manifested in strikes and disorganization of economic processes will produce changes in managerial policy, these are unlikely to create a satisfactory relationship unless based upon a reformed administrative code. The agencies which form the ideals of men—the state, the Church and the school—must be employed in the task.

## DEPENDENCE OF THE INDIVIDUAL

So swiftly has modern industrialism developed, that our economic ideas have been unable to keep up to it and are quite inadequate to present-day problems. The governor of our greatest industry arrives at his judgments on labor questions through concepts appropriate to a farmer dealing with his two or three hired men. We are all more and more dangerously and helplessly dependent upon the efficiency of the running of the machine. When business slows up, hundreds of thousands of men on the margin are cast off, separated from their only possible source of income, with what feelings of loyalty to the system as can be imagined. A railroad or coal strike gradually paralyzes industrial activity and, as by a flash-light, reveals how utterly dependent we are for our very lives upon the proper and continuous functioning of all parts of the mechanism.

The opportunity to earn a living is the primary factor in industrial relations. The extension of private property in natural resources and the development of industry place opportunity more and more in the hands of pro-

prietors or their agents. This gives them power over the sources of livelihood of the propertiless class and creates a responsibility to the people which must ever be joined with power. Neglect or misuse of this power and responsibility will create a demand for its abolition even before a satisfactory substitute system is ready. Is it not the Church which has the best right to remind men of their duties and responsibilities?

## PRACTICABLE ORGANIZATION

Opportunity to earn a living, however, is the product of industrial organization; organization is created and maintained by management working with material resources; management is intellectual effort skillfully applied, joined with the assumption of responsibility.

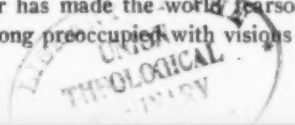
It is probably well within the truth to estimate that three-fourths of the active life of the average modern man is absorbed in business affairs. The majority of men get their living from a business relationship of some sort which they have established and maintain by continuous efforts and adjustments. This is the central fact of their lives, determining their social and economic status. Man's relations to his fellows grows in importance over his relation to his physical environment; he becomes more and more dependent upon social arrangements and organization and is forced to act less and less as an independent, self-reliant individual, more as a dependent member of a body. These economic conditions certainly have more or less influence upon his spiritual life. The pulpit which ignores this fact condemns itself to futility so far as the major interests of the men of their congregations are concerned.

One of the most outstanding symptoms of the changed world is the aggressive attitude of men toward evil which has replaced the relatively passive and resigned attitude of former times. There was probably never a time when men were so hopeful that evil could be conquered. The conquests of science have encouraged the belief that if typhoid, yellow fever, and other ancient and fearful enemies can be overcome, why not poverty and its train of miseries?

## RADICAL AND CONSERVATIVE

The radical is the hopeful man, the prophet of better times ahead, the believer in the power of human intelligence in contest with evil, the man of faith. Too often, however, he is willing to gamble with our present stock of good because of his cupidity; he fails to realize the risk because of his intense desire for the winnings and his faith in himself. Fear makes the conservative, the man more concerned about holding on to what little of good he possesses than in crusading against evil. The more malignant the evil, the less stomach he has for a campaign, and the more relentless his persecution of the prophets. The war has made the world fearsome.

The Church, so long preoccupied with visions of heaven





and hell, neglected to help in the work of improving the conditions of this world and even came to be thought of as an obstacle, protecting ancient abuses by teaching passive resignation to things as they are to those who suffered the most from them. Naturally, as a new faith in salvation through social science aroused these people out of their hopelessness, the Church lost much of its influence over them. They demand a Church that will assist in making the world better and will help to make ethical righteousness prevail. In the meantime, they will increase their faith in their own religion of collectivism.

Many churchmen, sensitive to the criticism that the Church is indifferent to and even obstructive of social betterment, and keenly sympathetic with the visions of the radicals, are tempted into positions which appear to the indiscriminating to be favoring violence, revolution and destruction.

#### THE PULPIT'S TASK

Aware of his ignorance of social science, especially in its application to business administration, but nevertheless tormented with the dread of being a slacker in the struggle against evil, the guardian of religion is tempted to avoid the subject as too controversial for the pulpit.

What shall the preacher do?

Preachers and teachers, church and schools, have this function in common: education. Society holds together because the people habitually act according to certain uniform beliefs. Conduct is the automatic expression of the principles and precepts which the mind, consciously or unconsciously, accepts as truth. Education forms these working principles and precepts, thus giving the educator opportunity to control future human conduct and its consequences. These considerations give us a starting point in meeting our problem.

Fortunately, there is fairly general agreement among religionists of all creeds as to the meaning of righteousness in human relations—the golden rule, brotherly kindness, justice. Our difficulties have arisen and this harmonizing principle has failed of effectiveness because of lack of faith, lack of expertness in the interpretation and application of the principle, belief in contradictory political and economic theories (particularly of materialistic origin), and belief in a necessary conflict between individual and social interests.

#### PANACEAS OBSCURE THE CASE

The industrial problem is too fundamental to yield to superficial treatment, panaceas merely obscure the case. When conflicts of interest generate hatred, particularly when incorporated in class consciousness, the disintegrating poison can be expelled only by a general application of the principle of righteousness, following a renewal of the minds of men.

Faith in righteousness and in industrial plans and policies expertly derived from the principle of righteousness suggests itself as a practical and adequate means of dealing with the situation. Faith may be defined as a willingness to accept a principle or proposition as a working

hypothesis until experience can demonstrate its truth or falsity.

The principle of righteousness into specific plans and policies of action must be the joint work of the experts in ethics and religion on the one hand and experts in industrial administration on the other. The industrial world is already a vast laboratory of experiments in economic justice and practicable schemes of cooperation. Research will bring them to light while scientific study will interpret and adapt them to wider use.

Equipped with both facts and theory showing the practicability, even the urgent necessity, of a Christian economics, the Church may then, for the first time, venture effectively to teach and exhort both management and men as to their rights and duties in a Christian social order in which the general welfare is the supreme objective, superior to all private interests.

The function of the clergy should be, first, to understand thoroughly the Christian economics doctrine, then to utilize it in transforming the interests, motives, purposes and wills of men in industry, preparing the way for Christianized industrial relations. The clergy should be able to procure sound technical advice in industrial relations for right-minded business men seeking to improve their management along these lines.

#### FUNCTIONS OF THE CHURCH

The church has a definite ideal of life which most men acknowledge to be superior to the materialistic concepts implied in our industrial and economic philosophies. If it can translate this ideal into practical precepts and codes, to govern human relations, especially in business, it may at once assume leadership in this confused world against the greatly weakened powers and obstacles of the old economic system. The problem of industrial relations is the opportunity of the church. The current unrest and disorganization is not an evil, but social fermentation, to eliminate evil elements hitherto tolerated in our economic system. Workers are conscious of a new self-respect and are in revolt against the servile status into which the old industrial system forced them. If the church will assume the leadership in this emancipation, the dangers and risks which always accompany transitions may be minimized and the half-blind groping of the workers toward a higher and more self-respecting life may be guided intelligently and safely. But the church must understand thoroughly the social forces and institutions with which it is dealing.

The industrial system now passing had very little Christianity in it; in fact, it was largely the antithesis of Christianity. It assumed a world of struggle, of selfish greed, of competition, of the dominance of the strong and the crushing of the weaker, of irresponsible management, of belief in materialistic concepts of life. The roots of the evil are therefore ideas in the minds of men, reinforced by economic doctrines and business codes. Christianity requires that they be displaced by ideas of righteousness. Is the job so big or are our other engagements so pressing that we must pass this by?



# Woodrow Wilson

By Edgar DeWitt Jones

ON March 4th there will pass into private life the man upon whom the fierce light of a pitiless publicity has beaten for eight eventful and purgatorial years. This man will give place to a successor who was carried into power by the swollen tide of the greatest popular majority ever received by a candidate for the presidency of the United States. Every true American wishes Mr. Harding well and fervently hopes that during his years of leadership world peace may be made sure and durable. Yet, to millions the outgoing President, white haired, haggard, broken in body, but still undebated in spirit, is the more interesting and impressive figure. There is something majestic and triumphant even amidst the pathos and tragedy of the great War President's exit from the world arena with "head bloody but unbowed."

It has fallen to the lot of no other man to have been lifted to the dizzyest pinnacle of international fame by the titanic waves of a world war; and then by the same capricious billows flung helpless on the inhospitable shores of bitterest partisan rancor, hate and execration. The man before whose image the Italian peasants burned candles and said their prayers, is one and the same man for whom a little less than a year later, certain American preachers refused to invoke God's blessing, and whose name a thousand newspapers never mentioned save in derision and contempt.

## AN INTELLECTUAL JOVE

The sure years will decide how high and ample Mr. Wilson's place in history is to be, but some appraisals of his character and genius have already been made, and these with accuracy and justice. Mr. Wilson's mind is one of the two or three exceptional minds which have adorned and glorified the Presidency. It may be true, as he himself has said, that it is "a single track mind," but if so the roadbed was well laid, for the deadliest curves were taken without a jar—until the wreckers did their worst. Not even Mr. Wilson's severest critics call him a weakling. On the contrary, they pay his intellectual qualities the highest homage. Such adjectives as "unusual," "extraordinary," "exceptional," "remarkable," are used freely to describe the quality of Mr. Wilson's intellect. Mr. Taft and Mr. Harding in the midst of the recent campaign turned aside from the partisan path long enough to pay a generous and exalted tribute to the President's rare intellectual gifts. Dr. Joseph Collins, a distinguished Republican as well as an eminent scientist and author, contributed to Col. Harvey's North American Review, July, 1920, an article entitled "Wilson Psychologically," which deserved the wide reading it received. Dr. Collins' estimate of Mr. Wilson's intellect could scarcely be higher. Thus he says: "He had the mind of Jove. . . . Had he Lincoln's heart and his own brain he would be not one of the great men that America has produced, but the greatest. . . . He is the idealist who has done more to

make our government representative of the people, and not of the party bosses, than any one in the memory of man." Mr. Keynes, in his description of the masterful personalities at the Peace Council, called Mr. Wilson "dull" and his mind "slow." Mr. Keynes' book is a notable contribution to the literature of the peace-making period, but it is colored by personal prejudices, possibly for propaganda effect. When one remembers the terrific strain Mr. Wilson had undergone for months, a strain that his associates first observed in August, 1918, and then recalls the wearying round of public affairs given in his honor by England and France, it is not surprising that the President may have seemed "dull" and his mind "slow." That he lived it through was a miracle. Mr. Keynes also alludes to Mr. Wilson as "a lonely man" in Paris. No wonder:

Lonely is the man who understands.  
Lonely is vision that leads a man away  
To one fused experience,  
That shall control  
The courses of his soul,  
And give his hand  
Courage and continence.

There are interesting men who have uninteresting minds. Mr. Wilson is an interesting man whose mind is still more interesting. Colonel Roosevelt's mind was more scintillating possibly, but less steadily brilliant. Major McKinley's personality was more notable than his intellectual qualities. Mr. Cleveland's intellect was sure-footed but more solidly adamant and not so keen or incisive as Wilson's. Mr. Taft's mind is more judicial and resembles Wilson's only in its international range. To quote Dr. Collins again, "Wilson is the idealist who is a scholar, a thinker, a statesman, a creator, an administrator and a man of vision."

## MASTER OF ENGLISH

Mr. Wilson's literary gifts are freely acknowledged to be of a supreme quality. His severest critics agree that his command of English is well nigh perfect. His style is singularly simple, beautiful and accurate of diction. It is modeled after the highest standards and drawn from many a well of English undefiled. His sentences are lights; his paragraphs, marvels of clarity; his speeches, never dull or commonplace. No occupant of the White House has had a greater mastery of the English language—not even Lincoln. No other American President left so priceless a literary legacy—not even Jefferson. To be spokesman for the liberty loving peoples of the world is a surpassingly great honor; but to voice the spirit of democracy in "thoughts that breathe and words that burn," language so noble and lofty as to resemble portions of the Hebrew Prophets, is an honor such as comes to a man only once in centuries. Many of Mr. Wilson's speeches and state papers will live in the white light forever—treasures which time can only make more meaningful and eloquent.

It is difficult to read three of his great war addresses, even now, without experiencing a thrill of strong emotion. These three are his "Necessity of War Against Germany," April 2, 1918; "Fourteen Conditions of Peace," addressed to Congress Jan. 8, 1918; and "Four Factors of World Peace," Mt. Vernon, July 4, 1918. The last named is vested with a solemn grandeur and is couched in phrases as noble of sentiment as they are flawless of diction. Twenty-five years hence and less, school and college boys by the tens of thousands will declaim rapt passages from these memorable speeches; impressive phrases from Mr. Wilson's writings will be woven into many a notable oration; and his aphorisms and epigrams will stud, like the stars of heaven, countless essays and editorials. It is cause for rejoicing when there comes to the Presidency a man who possesses a distinctive and distinguished literary style together with other equally great gifts; his every public utterance becomes an event; his speeches, proclamations and correspondence-gestures worthy of the occasion and the high office. In America the scholar and litterateur in politics is unusual; in England and Continental Europe many leading statesmen are not only scholars, but also, themselves, creators of literature. It will probably be a long time before the United States has another President comparable to Wilson in genius of literary style, wide range of historical studies, and richly disciplined mind.

#### NO DEMIGOD BUT VERY HUMAN

Contemporary comment on a celebrity is rarely just and always divided. George Gilfillan thinks no really great man is widely and fully accepted as such in his own life time. "Woe unto you when all men speak well of you," said the great Teacher. Mr. Wilson is not a demigod; he is thoroughly human, therefore erring. He has been called arrogant and an egotist. Perhaps he is both. He is said by some to be ungenerous, by others, intolerant. It may be so. It is scarcely possible that Mr. Wilson would suffer a member of his cabinet to talk about him as Stanton talked about Lincoln. But what of it? Neither is it possible to think of William Howard Taft hunting big game in Africa after the fashion of his great predecessor. What of it? One star differeth from another in glory. Mr. Wilson has been adjudged as lacking in heart power, though there are those who ought to know who say he loves his fellow men with a very great love. He has been pilloried for his failure to do team work—despite the fact that he is at his best when he works alone. He has been censured as stubborn; a quitter he certainly is not. If he has given no quarter neither has he asked quarter of any man. If it be true that the world admires a fighter—the world's admiration for Wilson should be unbounded.

#### THE BLAME FOR VERSAILLES

Numerous are the attempts to account for the political eclipse of so extraordinary a man at so momentous and tremulous a time. To whom or to what shall be attributed the winding of the multitudinous threads of circumstance and condition that bound this intellectual Gulliver helpless, almost over night. Is Keynes correct in his belief

that it was the President's "Presbyterian temperament" that laid him low? Was he really too "slow" for so nimble and elusive a side partner as Lloyd George? Did Mr. Wilson compromise with his own soul? Was there some faltering of heart, some weakening of that stubborn will? The eminent English publicist, Mr. G. Lowes Dickinson, in the February Atlantic, answers a thunderous "no" to all such interrogations. He says: "What happened in that chamber is only gradually transpiring. I shall not therefore attempt to sum up the sordid and miserable tale. But one thing I feel impelled to say. The ultimate blame rests, not on President Wilson, but on the governments, the governing classes, and the electorates of Great Britain and France, and on public opinion in America. Mr. Wilson may have been, as Mr. Keynes has said, an inept negotiator. He may have antagonized the Republican party in his own country. He may have committed this or that minor error of tactics. But all that is dust in the balance compared to the main fact. That he had vision where the others had passion; that he looked to the future, while they looked to the past; that he drew his inspiration from reason and truth, while they drew their expertness from hatred, greed, and fear. Nor is it only the statesman of Europe on whom the blame must be laid. It falls also on the peoples to whose passions they appealed, and who responded to the appeal. Their electorates were behind them, urging them on, even had they wished to halt."

These are burning words and true.

#### MARTYRED TO MAKE POLITICAL HOLIDAY

The explanation of Mr. Wilson's Waterloo seems simpler and closer at hand than the more labored and wrought out analyses that were so popular a year ago but are waning now. Was not the cause of Mr. Wilson's fall from his high political estate the nature of his democracy; that "dangerous idealism" which many feared to see unleashed in a world so satiated with myriad forms of despotic and autocratic control and mellow ripe for radical ideas and revolutionary doctrines? The older, stronger, and always subtler forces of conservatism were massed against the President, and his every misstep and misfortune, whether real or fictional, was used against him ruthlessly. Mr. Wilson's liberal attitude toward labor was of itself enough to make him anathema to those powerful persons who dominate and dictate American finances. So much for the cause.

Was not the occasion of Mr. Wilson's eclipse our American party system which provided a weapon for his enemies at once powerful and frightfully two-edged? If the situation had been reversed and the President a Republican, the tactics of the Democrats would probably have been similar but not likely so successful. As it was, the politicians of the opposite party sensed clearly and accurately that if Mr. Wilson's world influence continued to grow, and he triumphed at the Peace Conference, it would mean that his party would continue in power at Washington for a generation; as indeed had been the case with the Republicans after the Civil War. The cue, then, for Mr. Wilson's political enemies was obvious and they acted upon it avidly and unitedly. After

the armistice the bitter partisan fire which had smouldered for months burst into red fury. It was anything to beat Mr. Wilson; everything to harass, confuse and defeat him. It is not conceivable that any League of Nations carrying Wilson's colors could have met other than defeat at the hands of a hostile Republican senate, ably assisted by a coterie of Democrats who were never more than lukewarm in support of the President's policies. A decade from now the spirit and method of Mr. Wilson's enemies, in so fateful an hour, will be seen in a stronger and clearer light and the history of the episode will not be pleasant reading. Still, our party system explains it, mollifies to some extent the malignancy of the temper and partly excuses the means employed. The personal attack on the President was an acrid smoke

screen, under cover of which the partisan destroyers wrought deadly work. The whole affair was shameful, heartless and unfair, but for the time successful. Mr. Wilson was broken on the rack of political expediency—broken physically, possibly mentally—and all to make a partisan holiday. But already the reaction has set in. The tide "turns again home." Wilson's world ideas bear charmed lives. He set the nations to communing. He started a movement that may be retarded but never stopped until international disarmament becomes a reality. He has saved his life by losing it!

Two years of darkness and this man but grows  
Greater in resolution, more constant in compassion.  
He goes the way of dominion in pitiful,  
High-hearted fashion.

## The Church of Silence

By Joseph Fort Newton

"Be still and know that I am God." Psalms 46:10.

SOME years ago an English woman, sorely hurt by the deep stab of death, sought healing in travel. She journeyed far and near, but her sorrow followed her like a shadow, and wherever she stopped it was there. One day in Rome, weary of her walk, she passed into a chapel to rest. On the wall some artist, who had walked the sorrowful way, had told the story of the supreme Sufferer, with a strange and haunting charm. As she sat meditating, the silence and beauty of the place soothed her aching spirit, and she began to find healing. So, again and again, she returned to the little chapel to sit, and pray, and muse of Him whose sorrow was greater than her own, and whose pity was a balm. When she returned to London, she thought to help others mortally wounded, as she had been, to find faith and hope once more. So she built a little chapel, and had an artist retell that sweet story on its walls. It has no pulpit, no choir, and is called the Church of Silence. There the weary, the sorrowful, the wounded may go, and learn to be still.

CARLYLE AND EMERSON

That chapel has hinted to me the meditation of this hour, and it is a theme whereof we need to be reminded in this noisy and hurrying age. We are all for the strenuous life, restless, smitten with "the superstition of being busy." Activity is our ideal. To be doing something, often without thinking whether it is worth doing or not, is the mood of the time. Never has the world been more talkative than it is today. Echoes fill the air, while men run to and fro, hither and yon, each trying to make himself heard above the chatter of his fellows. So clamant is our age that Carlyle, distracted by the din, declared that "Vox is the God of the universe, and all men are his devotees." Words, words, words, cried Hamlet, and he would repeat his cry were he living today. To talk of

quietness, especially in praise of it, seems almost an affectation, if not a pose.

Carlyle himself was a sinner in this regard. He talked endlessly, brilliantly, engagingly. One evening Tennyson called to see him, and the grim sage talked the whole time, hardly letting his guest put in a word edgewise. His talk was all about the value of silence! Of impatient and stormy nature, it was with great difficulty that he learned, in his own words, that "the happiest of all men, I think, is he who can keep himself the quietest." How different it was with Wordsworth. He who might, had he willed, lived in London or some other world-center, chose instead

The silence that is in the starry sky,  
The sleep that is among the hills.

and out of his brooding among the lakes, came a voice strangely clear, calm, and sweet. As a result, his poems, written with an austere simplicity, have become a part of the sacred writings of the larger faith.

Nature is a teacher of quietness. Goethe makes one of his characters say that, in search of his soul, he will turn away from man, plunge into the forest, and there, with nature, "hold a mute, unfathomable conversation." How wonderful are the words of the nineteenth Psalm, so beloved by Coleridge and Ruskin, both of whom wrote in exposition of it:

Day unto day uttereth speech,  
Night unto night showeth knowledge;  
There is no speech nor language,  
Their voice is not heard.

Early in the morning Richard Jefferies would go to the top of a hill to listen, and then it was that his "prayer-mood" fell over him with its sweetness and calm. Again, at eventide, he was there, a worshipper in the church of silence. No word was spoken, no creed recited, yet he was in the presence of the Infinite. With what majestic



stillness nature rebukes the chatter of man who thinks he is heard for his much speaking.

Really great men are always quietest. Although they may stand amid the rush and flurry of things, they have a center of repose, an inner stillness where they live untroubled and unvexed. A true leader, whether in politics or religion, is ever above the agitations of the hour, and while he descends to take part in them his larger self is elsewhere. When he speaks, his words have weight and power, and by a sure instinct men detect the difference between such a man and one who speaks from the pedestal of the hour. When an authentic voice is heard the echoes are hushed. All the great things are unutterable, and until something has gone on within a man that transcends words, he cannot say much that is worth saying. And such men, happily, we have today, though not in large numbers.

#### THE SECRET OF POWER

Here is a lesson for the pulpit, if it would be a leader of the souls of men. Paul, Augustine and Luther were eloquent in their day, but back of their eloquence lay a deep silence in which they attained to a vital, vivid, victorious experience of things immortal. There they wrestled with doubt and sin. There they wandered in a stony wilderness, often heartsick and footsore, until they came to the mount of vision. One day when Tauler was preaching he turned white as a ghost and left the pulpit, realizing that he was speaking from the outworks of his soul, and that he really had nothing worth the saying. So he went away and was not seen for two years, and when he returned from the church of silence, where he had learned truth, his words swayed men as the winds sway the summer clouds. Quietness is ever the secret of power, and all the revelations are the gift of stillness. There, remote from the tumult, men listen to the voices that speak in silence, and their lips are touched with fire.

If further assurance is needed it is found in the lives of the great mystics. Take, as a single example, Molinos the Quietest, mentioned by Browning in "The Ring and the Book," one of the noblest teachers of quietness. Spanish in origin, he came, racy of the soil, in the succession of the mystics, a disciple of Santa Teresa, but with a voice and message of his own. At first he won favor, because he appealed to devout souls weary of the blinding wastes of formalism; but later he was hushed. Condemned as a heretic, he was consigned to prison, where, after ten years, he died an old man of seventy, in 1690. "We shall meet again in the judgment day," he said, as he was led away to his cell, "and then it will appear on which side, on yours or on mine, is truth."

Nor did he have to wait until the judgment day. Though his voice was hushed, and his golden book, "The Spiritual Guide," was suppressed, his teachings flowed on, now flooding the soul of Guyon and Fenelon, now running into channels already formed by early Quakers, now descending deeply, but never lost. He was a great Prophet of the Church of Silence. His doctrine of passivity was denounced as a doctrine of sloth, though it is, at heart, far otherwise. It is not an avoidance of effort, but its reward; for such a man can become passive before God

only after a struggle and a decisive victory of the will. His quietness is not the slumberous rest of the eagle in the cleft of the rock, with wings idly folded, but the rest of the eagle when poised in the sunny air, floating in a sea of light. There, raised and uplifted, the soul finds herself united to the Highest Good, in a most sweet and gentle calm.

#### A STRANGE STRENGTH

Whatever we may think of the gospel of quietism, it has endowed men with a strange strength both to do and to endure. Here is a gentle power which mere brute force cannot overcome, save to slay what then only dies to live more abundantly in other hearts, and grow. These great quiet men, by virtue of their inner detachment, are deaf to the applause of the world, and above its threats. They are, accordingly, the fortresses of liberty and all the higher interests of humanity, which they preserve and defend with disinterested loyalty and valor. Men of stillness, they have been movers of the multitude, and nothing can defeat them, because there is nothing with which either to bribe or to frighten them. They are baffling figures, incomprehensible to the adversary.

"Do you not fear," cried Modestus to Basil, who, in the fourth century stood out against him for the faith—"do you not fear my authority and the penalties I can inflict?"

"What are they?" asked Basil, quietly.

"Why, confiscation, exile, torture, and death," was the reply.

"Try something else; naught of this kind frightens me," came the calm response. What can mere force do with a man of that kind?

Time does not permit me to speak at length of the teachers of quietness. There are, however, certain laws which may help us to attain, in some degree, to their "holy stillness." They find, for one thing, a way to deliverance from all evil, and it is almost too simple to be found out. The way of it is this. All of us, who are not dead of soul, are aware that we are unworthy and in many ways imperfect, and the nobler a man is the more vivid is his sense of unworthiness. Paul, not Nero, called himself the chief of sinners. What does this mean? What is it within us that thus passes judgment upon our lives? It means that there is a Self within us which stands higher, holier, and nearer to God, and which, because it passes judgment on our lower life as unworthy, must itself be worthy. Else there would be no sense of unworthiness at all. To the extent that we make friends with that nobler Self, and let it have sway over us, we are delivered from evil.

#### THE SOUL'S HINTERLAND

By the same law, if we obey it, we are set free of world-care. High up in the hinterlands of the soul there is an area of personal life as secure from the cares of the world as is a still and silent lake which lies among the hills, mirroring the quiet sky. That does not mean that a man who pitches his tent beside that still water will never know care. Not at all. He will not be free from care, but he will be free of it. It will not master him, because it cannot climb so high. He will learn the fine art of



holding life, as every master holds the tools of his craft, with loose hands, and the stroke of mastery. It is not an accident that the geography of faith is a mountain range. From Sinai to Olivet we may trace the peaks of the mountains of God, because there are mountains in the soul, and he who climbs them finds the quiet waters, and the large outlook. Then he sees life from above, in true perspective, and its petty cares and gossipings are known to be little and of little worth.

And, with this, comes an intuition of union with the Divine life, a sense of unity with our fellow souls, in which the awful separateness of the lower levels of being vanishes. This is the experience of all who seek the highest good faithfully and with honest hearts. To such fine issues our mortal life, with all its bafflements, ascends, when it is lived nobly and with true intent to find its worth. The gold mines of wisdom are in the mountains of God. There the climber breathes the air of freedom and vastness, and the serenity of the great, still spaces, and learns that in quietness there is joy. There we taste the pleasures of believing that

Life is boundless,  
As we wish our souls to be.

Prayer is the deep heart of religion, and if we only knew it there is in it a sure path out of division into the unity of the spirit. Not long ago in New Zealand a few Quakers began to hold meetings in the chapel of an Anglican church, by the good will of the rector. After a time the rector and his wife joined them, and then others, and all were so deeply moved and exalted that they formed a Fellowship of Silence, of which the rector tells us in a tiny book of that title. Very beautiful is their testimony to the joy and power of reunion through silent worship, as witness these words:

We were but a handful. There was no sound of vocal prayer, no leader of worship, but our service needed no voice to begin it. There came very quietly a sense of the Presence, and the prayer grew strangely easy. We were not resolutely fixing our thoughts on a Friend in a far country; we were listening to One who was very near us. We were in a church, but it was more than a church. The atmosphere was different, deeper, as two substances, united, form a third, different from either, yet including both. Thus the blending of silence and fellowship created an air in which the spiritual man was set free. It was an attitude of still waiting, and listening, with the soul alert. We were of different communions, but it was hard to commit schism or propagate heresy in silence.

From far off New Zealand the Fellowship of Silence has spread to England, Canada, and our own land, and men are beginning to learn the truth in the presence of which all are one in their littleness and longing, and in which differences are dissolved. How significant of the need of an age of noise, of confused voices, and restless hunger of spirit, always seeking without finding, ever learning but unable to come to the knowledge of the truth. If you doubt the revelation of silence, try it. Make a time of quiet in your busy, hurrying life, and listen to those sweeter tones which the din of the day drowns, as at Shechem, when the hush of night falls, one can hear underneath the ancient city the ripple of unseen waters. In the rush and pressure of modern life, when feverish activ-

ity is made the measure of things, there is nothing we need more than to learn the high art and sweet secret of times of quiet. For, not only must we pray with honest and earnest hearts, but we must know how to be still and listen for the answer.

#### SOME THINGS ARE SETTLED

How can we, who have work to do and burdens to bear, attain to that vision which is also victory? Let me give two practical hints. Restless and inquisitive, our danger is that we shall take nothing for granted, and therefore never get anything done. We must take some things for granted in order to get time, power and energy to do the rest of the things that cannot be taken for granted. Some things are settled. Certain great truths are closed questions for thinking men, and to know this fact makes for intellectual peace. The moral law is one such. A man who does not "know his noble from his ignoble hours" is not an inquirer; he is a moral incompetent. Through the very heart of the world runs the law of right and wrong, and not to see it is to be blind. The being of God is a closed question. There are no more philosophic atheists, though there are practical atheists who live as if God were not. Also, there are a few speculative atheists who are as innocent of philosophic insight as though they were babes. Some things are assured, and upon that sure foundation we may build the home of our souls.

Then, too, we must put our whole force into our task and get it done, so that we may have a margin for quiet. No peril is greater than to string our work out until it covers, like a tenuous veil of care, the whole of life, making our toil a prolonged activity and anxiety. Of Emerson, John Burroughs said, "Where he was at all, he was altogether," and never a more quiet and confident spirit has moved amid the crass anxieties of the world. He was altogether where he was at all—altogether active when he had work to do, altogether quiet on those margins of quiet that lay around his toil. Some of you are not altogether here today. Something was left unfinished, and it has followed you to the place of quiet to vex your prayer. Thus our life is divided, distracted, and we are never altogether anywhere, which means that we are really nowhere. Learn, then, in the interest of peace, that we do not have to be always building the world up from the bottom—that some things are settled and sure. Learn, also, that, having a task to do, it must be done with application and dispatch, so that when it is done, we can sit quietly in the Church of Silence.

Let us enter the Place of Hearing with a whole heart, a pure mind, and learn to be still. Then we shall know—nor guess, nor dream, nor speculate—that God is with us, even in our hearts, to heal our hurts and teach us the truth which makes us free of fear, and care, and futile regrets. That Church of Silence! What a symbol it is of the need of an age troubled about many things, unable, or unwilling, to sit at the feet of the Teacher and choose the better, wiser part. Wise is the man who knows how to be still and listen to the unutterable things, ere he goes hence,

To where, beyond these voices,  
There is silence.

# The Better Way

**Y**OU cannot maintain political democracy and industrial autocracy side by side, says John D. Rockefeller, Jr. The biggest problem in America today is that of industrial democracy. Sherwood Eddy says that after twenty-five years experience in dealing with the moral and religious problems in Asia and after a year spent in the war stricken regions of Europe he returns home to face this as the most menacing situation in the world. Mr. Eddy speaks these words with the utmost deliberateness, and repeats them that he may be fully understood. He pictures the Russia of the Czar followed by the violent reaction into bloody revolution and the dictatorship of the proletariat. He compares that with the French Revolution and then applies the lesson to the relentless determination of certain entrenched powers of wealth in this country in their fight on all organized labor. His conclusion is that unless the policy of repression is abandoned and the irrepressible forces of democracy in the industrial world are dealt with according to reason and the progressive tendencies of the times there can be only one outcome, and that is explosion.

Judge Gary came back from England to warn employers of the "dangers" in the English labor movement. Mr. Eddy comes back to warn them of the dangers in their movement to suppress in American labor those aspirations which English workmen are freely exercising. An eminent English churchman says that the greatest moral and religious gain yet registered from the war is the English Labor Party's Reconstruction Report on "Labor and the New Social Order." A prominent manufacturer and leader in the so-called fight for the open shop said recently that they now had organized labor where they wanted it and that they would strangle it. The Wall Street Journal says the laborer will now get down to the level where he belongs, and stay there. Ex-President Taft denominates all this as Bourbonism and warns that it is riding for a severe fall. A big European employer left the President's First Industrial Conference in Washington saying America was "in the Stone Age" of industrial relationships because we "had not settled the question of collective bargaining." He declared, "You have a steel strike because Mr. Gary will not talk to his workmen." No wonder he called us "a most surprising country" with the finest political democracy and an industrial autocracy that every other civilized nation has abandoned.

\* \* \*

## The Old Way and the New

On January 27 there occurred in the city of Philadelphia two incidents that illustrate the old way and the new. In the Cramp shipyards 10,000 men were on strike. There was a big force of union pickets trying to dissuade men from entering the yards. Opposing them was a small army of police and armed yard guards. There was violence, loss of property, two men were sent to the hospital in critical condition, production was stopped and losses suffered on both sides. The company refused to go into council and "arbitrarily" reduced wages. The result was war.

In the same city that day there sat in the Estey Building ten men peaceably adjusting the same problem for 75,000 men and their employers, the Atlantic Coast Shipbuilders. Five had been selected by each party to the collective bargaining, they met in a friendly, business-like manner, each recognizing the economic and human rights of the other and dealing with one another just as two great business men would do in discussing a question of mutual consideration. They agreed upon a reduction of wages to meet the changing conditions in prices and in the changing fortunes of the ship building business. There was no violence, no pickets or police, no stoppage of production, and in the place of ill-will there was good-will. On the one side there were arbitrary orders, autocratic temper, rebellious action, violence, injured men, loss of property and wages and a violation of the principles of democracy, brotherhood and Christian-

ity. On the other side was good-will, peace, profit for both sides, and a demonstration that fraternity, democracy and the Christian principles will work in industrial relationships. The "arbitrary" demand was for a 25 per cent cut in wages and was met by an "arbitrary" refusal to accept. The collective bargainers agreed to a 10 per cent cut and saved money for both sides.

When the steel trust "arbitrarily" raised wages 10 per cent the Standard Oil Company met its employees through their representatives, bargained collectively on the basis of the rising cost of living and the company's profits and raised the wages 11 per cent through mutual agreement. On January 4 the Colorado Fuel and Iron Company met the representatives of its employees in Pueblo to confer over the reduction in wages made necessary by falling prices. On December 11 they had made a statement regarding markets, profits, etc., and had expressed their judgment that there should be a reduction of 20 per cent in wages. The representatives of the men had considered the whole matter, held mass meetings of the employees and came to the combined committee with a proposition to accept a cut of 15 per cent and a promise to try to make up in increased production the margin of 5 per cent between them. This the company accepted and pronounces itself highly pleased. Thus does John D. Rockefeller, Jr., show his faith by his works. Will the steel trust "arbitrarily" reduce wages and risk another strike rather than admit the principles of collective bargaining? So far they hold prices double those of pre-war days and are able to avoid cutting wages and facing the troubles possible in so doing.

\* \* \*

## The Railroad Labor Crisis

Railroad labor represents the front line of labor gain at this time. Because the government took charge of the entire industry during the war it was possible, under an enlightened administration, to put into effective execution progressive policies in dealing with labor. Organization, collective bargaining and arbitration were all recognized and machinery set up to make them effective. All partizan and propaganda opinion to the contrary notwithstanding, the railroad service in the war machine was one of the most efficient and effective arms of that marvelous machine. Labor looks upon the gains made through government supervision as progress that must be maintained, while the managers, now that the corporations again are in control, claim too much was granted and that the labor policies must be repealed to make control effective and profitable.

The public is led to believe that the contest now on before the Wages Board is solely one of reducing wages. It is much more one over the rules and regulations set up by the national administration and a contest to abolish the whole national aspect of control in regard to labor and send all such questions back to the individual corporations. General Atterbery of the Pennsylvania is the leader for railroad executives in this demand. The newspapers carried a fine story recently of his calling all his train operatives together and setting up a system of conciliation and agreement that would make a strike impossible. This is an end that Chief Engineer Stone says was guaranteed under the comprehensive arrangements of the national labor board and Mr. Atterbery is charged with a desire to destroy the Brotherhood strength, make this move a part of the fight on unions and again intrench a united corporation executive against a divided labor organization. In other words if the national rules can be broken and each road deal only with its own men, then without a national brotherhood bond any longer effective the corporation can next deal arbitrarily with its own men.

Without doubt there are war regulations and rules that need amending, but the railroad business is too vital a part of our daily national well being to allow the loss of the enlightened and progressive methods of uniform labor policies or to permit any backward step from the modern program of collective bargaining and arbitration.

ALVA W. TAYLOR.

## CORRESPONDENCE

## Y. M. C. A. and Industry

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you allow me to call your attention to a misstatement which appears in *The Christian Century* of February 17, 1921, in two different articles? In the editorial on page 5, "The Employers and the Y. W. C. A.," you make this statement: "Since the Y. W. C. A. at its Cleveland meeting a year ago adopted the social ideals which are now commonplace in church circles, and which are also professed by the Y. M. C. A.," etc. On page 16, in the article by Alva W. Taylor under the caption "Aftermath of the Steel Report," the following statement is made: "The reader will recall that at the Y. W. C. A. Convention in Cleveland last summer the social ideals of the churches as adopted and twice confirmed by the Federal Council of Churches, and as adopted by the National Y. M. C. A. Convention, were also adopted by the Y. W. C. A.," etc. Also in the same article the statement: "The Employers' Association of Pittsburgh denounces the social ideals of the churches as adopted by both Y's," etc.

I herewith enclose excerpts from the convention minutes which even a casual reading would show that there is a very decided difference in the action of the Y. W. C. A. Cleveland convention and of the Y. M. C. A. Detroit convention on industrial policies. You will note that the Y. M. C. A. convention did not refer in any action to the promotion of legislation with reference to industrial policies. You will also note that the Y. M. C. A. Detroit convention did not adopt the four resolutions under the caption "Facing the Social Issues Involved in Reconstruction" which were adopted by the Y. W. C. A. convention. These resolutions have to do with collective bargaining, the sharing of shop control, the minimum wage, cooperative ownership, etc.

You will also note that the Y. M. C. A. Detroit convention unanimously adopted on recommendation of the International Committee and also the convention committee on the international committee's report, the resolution on page 4, which clearly defines the settled policy of the associations as heretofore practiced and as again determined through this resolution by this convention.

Inasmuch as the Young Men's Christian Association has been carrying on for more than fifty years an ever increasing constructive program in the field of industry, where within the zone of agreement there is united cooperation by employees and employers, and inasmuch as the association as such has all through its history refrained from entering into the field of theological, political or social controversy and has confined its deliverances and its activities within the realm of practical agreement, you can readily see that an injustice is done the Young Men's Christian Association by confusing its policies and program with those of the Y. W. C. A., which are radically and essentially different from those of the Young Men's Christian Association.

You will also note in this statement herewith enclosed, the Industrial Work Plan of the Young Men's Christian Association of Chicago, through which a far reaching program is carried forward under the direction of employees and employers on railroads and in many industrial communities.

I forward with this letter a copy of the Association Forum of the October, 1920, issue, where you will find an article which I prepared as printed on page 22, on the Industrial Policy and Program of Young Men's Christian Associations; also a copy of the Association Forum of January, 1921, with an article on "The Work of the Young Men's Christian Association with Men in Industry—Possibilities, Perils, Policies, Program," by Fred B. Shipp, General Secretary of the Pittsburgh Association.

A careful reading of these two articles and the material referred to in this letter as to convention action will make clear

the industrial platform and policies of the Young Men's Christian Association. I am sure that whatever may be your opinions as to the attitude of the churches or of the Young Women's Christian Association on the industrial situation, you will desire to quote the Young Men's Christian Association accurately as to its exact position on this subject.

L. WILBUR MESSER,  
General Secretary Chicago Y. M. C. A.

## Worse than Wasted

EDITOR THE CHRISTIAN CENTURY:

SIR: Two contiguous articles in your issue of February 3, constrain a response. The one, "Unity Via the Mission Field," the other, "Fellowship for the Community Church." Out of a ministry of twenty years not one has been anti-or o-missionary. Without missions not only the world but the church is lost. The consciousness of this fact has spurred me to efforts that have been blessed with increasing the missionary giving within my pastoral charge as much as eightfold in two years. As yet I know no reason to lessen my interest or efforts in behalf of foreign missions; but there is a deepening conviction gripping me that much—I would almost say most—home missionary funds are worse than wasted.

To be specific, I will mention a community of a little over a thousand in which there were a Catholic and three small Protestant churches. Only one of the four, a Protestant church, was even attempting the entire support of a minister. In spite of the sectarian spirit of at least two of the pastors last in the service of these churches, upon all three of them becoming pastorless, the leading laymen of all as well as the men of the community generally, signed an agreement to give a community church their moral and financial support, called a pastor from a disinterested communion and proceeded to organize along undenominational lines. One of the denominations whose pastor had been forced to leave the field for lack of support with three hundred dollars of his promised salary unpaid, on learning of the community movement, immediately sent in their missionary workers and promised their otherwise vanishing reactionary element \$1000 of missionary money to keep the church open.

I am constrained to believe that this is only one of numerous instances where home missionary money in the hands of sectarian supervisors actually hinders the desire of local workers to cease the folly and futility—not to say the curse—of competition over senseless sectarian shibboleths. In fact, we are increasingly persuaded that the utter discontinuance of home missionary effort—save in unchurched communities—would be an almost unmixed blessing, as it would call into effective action a deepening desire among laymen to get together, and there are but few communities too small to be self-supporting, if self-determining and unmolested with divisive outside influences.

Now as to fellowship for the community church, there is a dire need of it. And, as you say, the principle of denominational exchange is not feasible in all communities. I doubt if it is feasible in even a majority of them. It too often leads to denominational jockeying, which in turn leads to sectarian reaction. The one sure solution in almost every case is denominationally disinterested leadership that will neither seek nor permit anything but absolutely democratic self-determination on the part of the community concerned.

Should that self-determination not lead to denominational affiliation, as we believe in the majority of cases it would not, then there should and must be found some form of fellowship for this increasing number of undenominational churches. First of all they need mutual encouragement in their almost pioneer undertaking. Then they need a clearing house for an undenominational or at least an unsectarian ministry, as a continu-



ously available supply of leaders. They need a channel of communication by way of the printed page, which could probably be better supplied by a community church department in some such journal as *The Christian Century*, than by an exclusive publication.

Finally, they need and must have a channel of missionary activity or they will become self-centered and consequently self-destructed. We have thought that this missionary need could be supplied by the making of missionary appeals and giving each individual the privilege of designating the denominational channel through which his gift was to go. While this may meet a temporary emergency it will lack the enlightenment of a consistent missionary literature and the driving force of a unified missionary appeal. And the troublesome question is still unanswered. Will the missionary giving of these community churches—which must as yet “come up through much tribulation”—be used in part in the home field to perpetuate that “tribulation” for similar churches in similar communities? Will that portion of their missionary giving be worse than wasted? C. V. ALLISON.

Warroad, Minn.

## The Community Church—Never!

EDITOR THE CHRISTIAN CENTURY:

SIR: Ever since the sensational statements of some Interchurch workers got into the press, regarding the overchurched condition in towns and rural communities, many uninformed but would-be reformers have been breaking into print periodically, advocating the elimination of churches by some organized combination. The statements of the Interchurch workers regarding overlapping were tremendously overdrawn; something like the premature announcement of Mark Twain's death, which he declared to be “greatly exaggerated.” The writer has traveled many thousands of miles—not looking for overchurched areas but for underchurched opportunities. Where one case of overlapping occurs, over against it is set a dozen communities without adequate religious instruction either through organized Bible schools or orthodox churches.

This persistent plea, by editors of religious journals, who ought to know better, for what they term “community churches,” by which they evidently mean the conduct of social service and all sorts of community affairs including the public dances, without religious restrictions, superintended or ministered to by “free lances” subject to nobody—not even God Almighty; whose conduct is seldom above reproach, and whose theology borders on rank infidelity with almost an entire absence of Christianity. They have substituted their own sweet wills for the commands of Christ and as to the Bible—it is well enough to read and study it as literature but as to receiving it as the Word of God, they would prefer ancient mythology.

The writer wishes to say that the best way to spread infidelity and freakish semi-religious ideas is by way of the independent community churches. The preacher who has convictions cannot minister to such a heterogeneous mass. It becomes necessary for such community monstrosities to call as leaders those who cannot hold pastorates in orthodox, evangelical churches. “Like priest like people.” The leaders being devoid of conscience, their flocks are also unreligious not to say irreligious. May the Lord deliver our land from the much lauded “community church” which many over-zealous but uninformed editors and churchmen advocate to the exclusion of those that “hew to the line” and really stand for something, religiously, in a community. J. FRANK GREEN.

Cor. Secy. Michigan Christian Missionary Society.

## Likes Free Discussion

EDITOR THE CHRISTIAN CENTURY:

SIR: Enclosed find check for renewal of subscription. I had intended to drop your publication, not because I do not appre-

ciate it, but through the necessity of decreasing my list of papers.

Two letters discontinuing subscriptions in your issue of December 30 changed my mind—one from a Baptist pastor in Jackson, Michigan, who seems to think Christ came to teach baptism by immersion rather than to bring salvation to men, one from another Baptist pastor of Harmony, Maine, who has substituted verbal inspiration and Bible Institute pharasaism for Christian faith and life.

I do not always agree with your position on every question, but I believe a paper which manifests your fairness and freedom of spirit is entitled to the support of all ministers who have been delivered from the sin of the fixed mind.

Santa Barbara, Cal.

J. H. BATTEN.

## A Canadian on Ireland

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Alva W. Taylor, in your issue of February 3, comes as a surprise to some of your readers, although, I suppose, it is explained by your editorial attitude of a wide freedom of discussion. It is a sample of articles appearing in the American press that, whether intended or not, are helping the trouble-raising propaganda between the United States and England and, from another angle, the equally insidious propaganda directed against the British Empire, as such. I, for one, regret that *The Christian Century* is aiding in this by giving publicity to so one-sided an article as the one referred to. There is no word in it of genuine censure for the cruel and cowardly murders committed by the Sinn Feiners. When the writer includes Sir Hamar Greenwood as a tory imperialist, it is a piece of unconscious humor to all who know this Canadian, who has always been a Liberal, indeed, a radical Liberal.

Or when the writer of the article refers to General Dyer, it is merely a one-sided statement of the case although it is difficult at this distance to act as a final judge in such a complicated matter. Your correspondent's nightmare fear of “tory imperialism” is one that has disturbed the sleep of many a good citizen of the United States ever since the Revolutionary War. Tell him that it is the extreme of improbability that Lloyd George would ever head a Tory imperial government!

Your correspondent's plea for poor Ireland, while it stirs one's sympathies, does not affect one's judgment.

Toronto, Can.

CANADIAN READER.

## A Friendly Separation

EDITOR THE CHRISTIAN CENTURY:

SIR: Please discontinue my subscription at once. I am totally out of sympathy with your teachings and have no time to spend reading such doctrine as you set forth because I believe it to be woefully short of that taught by Christ and meant for our use.

San Francisco.

L. E. WILSON.

## Contributors to This Issue

EARL DEAN HOWARD, labor manager for Hart Shaffner & Marx, Chicago.

EDGAR DEWITT JONES, minister Central Church of Disciples, Detroit; author “The Tender Pilgrims,” “Fairhope,” “The Wisdom of God's Fools,” etc.

JOSEPH FORT NEWTON, minister Church of the Divine Paternity, New York City; author “The Eternal Christ,” “What the Saints Can Teach Us,” “The Ambassador,” etc.



# British Table Talk

London, February 1, 1921.

MUCH as Britons are exercised over Ireland, unemployment, reparations from Germany, national finance, disaffection in India, complications in Egypt, and other burdens of empire, no question grips us at bottom more than the joint one of our relations with the United States and the future of the League of Nations. For in it is involved not only the welfare of people now living, but the happiness of posterity, and indeed the fate of civilization. Viscount Grey says, "If you tell me that the Council of Nations is utopian, I reply that I prefer the chance of utopia to the certainty of destruction." Emphasizing "the critical and supreme importance of a cordial understanding between the peoples of the United States and Great Britain," Sir George Adam Smith declares that "nothing less than the peace of the world depends upon it." Every British visitor returning from America brings a mingled story of a strong desire there to strengthen the ties between the two nations and of deplorable misunderstanding and suspicion. The British delegation—Canon Burroughs, Rev. R. C. Gillie, Dr. Alexander Ramsay, and Mr. Harold Spender—to the American Mayflower celebration gave a better report than some others, namely: "There is a predominant section in the Protestant churches of America which is as warmly disposed as ever to Britain. Their good feeling has suffered no check. We were constantly assured not only by the special gatherings we addressed but by people we met that the overwhelming Republican victory must not be regarded as a vote against the League of Nations, but only against 'Wilsonism'; and that the vociferous support of Sinn Fein claims and of anti-British feeling must not be taken as the expression of the heart and mind of the best American thought and feeling or indeed of the majority. There were some signs that the inflammation brought about by the Irish problem had passed its height. But the possibilities of alienation of American sentiment by reprisals and reactionary methods in Ireland are still grave." Mrs. Barnett tells us that on the eve of the Presidential election "everyone declared that whoever was elected the League of Nations was safe, either directly or indirectly." All on this side are agreed that there can be no satisfactory league unless the United States is in it.

\* \* \*

## The Lion and the Lamb?

With his usual frankness, Dean Inge of St. Paul's, has given his views on the Lambeth reunion proposals. He asserts that, to avoid splitting the conference, the report used language elaborately civil and conciliatory towards non-Episcopalians, while maintaining the rigid principle that episcopal ordination was a necessary condition of recognition. He asked a prominent member of the conference, Do the Bishops really think that the Presbyterians, who set up a separate organization solely because they did not wish to be governed by bishops, are likely to submit to episcopal ordination? He replied that any other policy would have split the conference, and he himself would be quite willing to be reordained and consecrated by a Roman bishop if that were the price of reunion. So, comments Dean Inge, the stiffest of the monopolist churches, Rome, is to impose its terms on the next stiffest, the church of England, which in turn will do the same to bodies that do not attach any importance to the so-called apostolical succession; and this is called reunion! "It sounds like the 'synthesis of the lion and the lamb' of which logicians speak." The dean quite accurately says that nonconformists want reunion because (1) they wish to see an end of religious snobbery, and (2) to be allowed on occasions of national supplication and thanksgiving to join on an equal footing with Anglicans, and (3) they regard the interchange of pulpits as a brotherly act. He might have added, the most important reason of all, that a united church would be able to cope more

effectively with the forces of evil. Like Bishop Henson, Dean Inge counsels "direct action" in the matter of pulpit exchange without waiting for episcopal sanction. This line is being increasingly taken. By preaching last Sunday, January 30, in Westminster Abbey in the morning and in Westminster Chapel in the evening for Dr. Jowett, Dr. Henson again set an example of Christian catholicity. In the latter sermon addressing a congregation of over 2,500 people, the bishop, who wore cassock, surplice, hood and stole, spoke of the moral bankruptcy of the world, the failure of secularism, and the overthrow by the war of the old shallow optimism of the churches. A dramatic incident occurred at a Wesleyan circuit gathering when the bishop of Litchfield closed a fraternal speech by saying to the superintendents, "I am ready at any time to kneel and ask you to lay your ordaining hands, as representing the Wesleyan church, upon my head." The superintendent and Rev. J. E. Rattenbury declared that Dr. Kempthorne's word removed their "last difficulty." But even if, which is doubtful, such an act would have the same significance and value as the episcopal laying on of hands, the Lambeth Conference certainly did not mean it so. The forthcoming report of the special Free Church committee on the Lambeth proposals will make clear that episcopal ordination of nonconformist ministers is the crux of the whole problem of reunion.

\* \* \*

## To Christianize Industry

While earnest spirits in all the churches are striving to win the confidence of the workers and have industry conducted on Christian principles, Anglicans appear to be making such efforts in a more zealous and systematic way than nonconformists—excepting the Quakers, who have a splendid record in this regard. The Christian Social Union, founded by Bishop Foss Westcott and for many years led by Canon Scott Holland, has been absorbed by the Industrial Christian Fellowship. The former body consisted mainly of theoretic Socialists in comfortable circumstances; the latter makes a direct appeal to industrial workers themselves. The Bishop of Litchfield at a recent meeting of the new organization urged the church to present the entire gospel to the people and apply the teaching of Christ to every side of life. Canon Donaldson asserted that unemployment could only be cured by transforming the present competitive system, for profit, into a cooperative service, for use. A resolution in this sense was passed, also one demanding for workers a share in business management and responsibility, and another calling upon Christian men and women to translate into action the ideals of fellowship and service which are now widely accepted. The Bishop of Sodor and Man asked why it is that, while Christ is honored by a large proportion of the labor party, the church is disowned if not despised? A changed attitude on the part of the church in general towards the new age and its demands is, he says, urgently needed; it must welcome and support the ideals of the industrial world. Bishop Gore points out that the industrial system, as a national institution, was allowed to grow up on principles which Christ repudiated, and it practically became a slavery of the poor to an extent which no one can realize unless he has studied the conditions that obtained in England a hundred years ago, when the church was silent. Dr. Gore declares that the perpetual conflict between Capital and Labor cannot go on indefinitely, and that we are in danger of drifting into disaster and revolution. What is needed is to translate Christianity into economic terms. And there's the rub! Who will do it? Few of those who advocate the Christianization of industry are themselves engaged in it or have power to control it. A brave effort is a recently started (by Miss T. Wilson Wilson, a Quaker lady) Shareholders' Movement, whose aim is to induce investors to pledge themselves to accept no dividends

until they are satisfied that the workers have received a fair return for their toil.

\* \* \*

#### Personal

Recovered from his recent accident, Dr. Clifford, C.H., has resumed public work. On Sunday afternoon, January 23, he addressed a south London Brotherhood and on February 1, preached at the anniversary of the Tuesday Midday Service in Bishopsgate Chapel, which he started in 1902.—Soon after his return from America, Rev. T. Rhondda Williams' health broke down, and he is unable to preach. He thinks that there will soon be a great revival of religion and pacificism in the United States.—Dr. Orchard, "whose plans for the future are uncertain," is resting in the country. He says the Society of Free Church Catholics is already international in a small way, and "there is no telling what its growth will be when it gets hold on America."—The new Canon of Westminster is Dr. V. F. Storr, Canon of Winchester and for fifteen years a Hampshire rector; he is a scholar, a modernist, and a strong personality.—General Booth leaves London about the middle of February for a campaign in the far west of the United States and Canada.—Professor Alexius de Boer, who was professor in the University of Koloszar (now Cluj), Transylvania, and Curator of the Reformed Church, but preferred exile to taking the oath of allegiance to the King of Rumania, proposes to visit America in August to attend the meeting of the Constitution Committee of the World Conference on Faith and Order in Atlantic City and the Pan Presbyterian Council in Pittsburgh.—Bishop Nicolai Velimirovich has left England for a three months' mission to organize the Serbian Church in America.—Bishop Welldon has sailed for East Africa; he will be guest of the Bishop of Zanzibar, who was a pupil of the bishop when he was Master of Dulwich College. Dr. Welldon advocates a much more frequent interchange between the clergy at home and abroad.—Dr. Douglas Adam, whose Talks to Men have been very popular with student audiences in America, is giving some in London, concurrently with preaching at Westminster Chapel.—Mr. Arthur Jones, managing director of Marshall Field & Co., the great Chicago storekeepers, has sent a cheque for 1000 pounds to the Vicar of Llanbedarn, Aberystwyth, for the church he attended as a boy.—Rev. J. Harryman Taylor, who delivers the Hartley lecture in June, is Dr. Guttery's successor at Prince's Avenue Church, Liverpool.—Rev. Carey Bonner, for twenty-one years general secretary of the Sunday School Union, has been elected president of the Union for the year beginning in May.—The three sisters of Rev. F. W. Macdonald, who, aged 79, is seriously ill, married the father of Mr. Rudyard Kipling, Sir E. J. Poynter, and Sir E. Burne-Jones, respectively.—Dr. Monro Gibson, aged 83, for many years minister of St. John's Wood Presbyterian Church, London, who was trained for the ministry in Toronto, and was for a time assistant to Dr. Wm. Taylor, at Montreal, is in a very weak state of health.

ALBERT DAWSON.

## Books on the Kingdom of God

Rauschenbusch: "*Christianity and the Social Crisis*." \$2.50.

Rauschenbusch: "*Christianizing the Social Order*." \$2.50.

Peabody: "*The Christian Life in the Modern World*." \$1.75.

Add 8 cts. postage on each book ordered.

THE CHRISTIAN CENTURY  
1408 South Wabash Ave.,  
Chicago

## THE SUNDAY SCHOOL

### Who Is Christ's Friend?\*

YES, here we are doing just what Jesus foretold—lauding the woman who broke the alabaster cruse and anointed the Master. Wherever the gospel shall be preached, throughout the entire world, that which this woman hath done will be told as a memorial of her. It is a pleasure to help carry out Jesus' word.

And what is there about this incident that merits attention? The element of reckless extravagance, the element of abandon, the element of going to the limit in a good piece of business. We are so used to reservations. This friend of the Master teaches us to fling precaution to the winds and to go in full length for our Lord. A small measure of that priceless ointment might have sufficed—would have had the ordinary church member been making the gift. We certainly have our impulses to generosity under remarkable control! This woman and that other—the widow who cast in all that she had, teach the same needed lesson. I know a rich farmer who owns 220 acres of land, who keeps 40 cows, whose barns are bulging with grain and hay, who gave the magnificent sum of three dollars a year to his church. The poor pastor who served that congregation almost starved and had to go without nearly everything. That church needed this sermon. A Massachusetts manufacturer paid thousands of dollars to take a carload of blooded dogs to the St. Louis dog show while little children were starving among the employes of his factory. One hundred and fifty thousand school teachers and twenty thousand ministers have been starved out of their callings while a nation has been passing through an orgy of extravagance. Ill fares the land to hastening ills a prey, where wealth piles up or is spent in wild revelings and where the two most essential vocations—teaching and preaching—are starved out. I say this to your everlasting shame. The report on the Steel Strike shows that the steel workers received about three times as much as preachers and teachers. Preachers averaged the munificent amount of \$750 per annum. If \$2000 is the minimum living wage what have these servants of humanity been doing?

With what reserve we approach missions! One day after a minister had preached a passionate sermon asking for money for the fields of the church a woman, dwelling in a beautiful home and whose husband drew a generous salary said, "Were you not ashamed yesterday to go after the people so hard for missionary money?" "No," replied the pastor, "but I am ashamed of the people who spend dollars for vanity and pennies for Jesus." And that woman opened her pocketbook and made the offering of her life. Churches where the combined annual income of the members would amount into the millions give paltry hundreds to vast missionary causes. We can give when we are touched; witness the war drives. But those days are over and the reaction is in force.

With what reserve we approach the church finances. I know a big business man who for a time handled the church envelopes in a prosperous church. He is himself a most generous soul, but when he saw the dimes and nickles and quarters given by people of ability he said he felt like throwing the whole offering out of the window and quitting the game. Can you blame him? Millions for business and pennies for the church. You know people who spend three times as much per week for movies as they spend for church maintenance. This is atrocious, and the lesson of this friend of Jesus who gave him all is needed. But I knew a stenographer who gave one-tenth of her income to the church. I know several wealthy people who give vast sums for benevolences. Generosity is the supreme test of genuine Christianity. Orthodoxy is no

\* Lesson for March 6, "Jesus Among His Friends." Scripture, Matt. 26:1-13.

criterion. Often water-tight orthodoxy and tight pocketbooks go together. Reckless giving for the Kingdom is a sure sign of a great heart. No wonder we sing the praises of this woman. Her lesson is needed now—very much.

JOHN R. EWERS.

## BOOKS

**DARKWATER.** By W. E. B. Du Bois. This is a passion-stirring book, a notable contribution to the literature of revolt. It will inevitably arouse deep prejudices, but—perhaps all the more for this reason—it should be widely read in America. As literature alone, both in prose and in verse, it is well worth while. As a demonstration for the benefit of those who do not believe in the intellectual and artistic creativeness of the Negro race, it is indispensable. Further than this, the author depicts in startling fashion both the objective facts of repression which people of dark skin are suffering, North and South, and the ominous subjective consequences in the souls of black folk. There is more than a trace of bitterness, which the sympathetic reader must regret but which he cannot fail to understand.

Mr. Du Bois reveals in one sentence his whole attitude and purpose; his "one life fanaticism has been belief in his Negro blood." He spurns all patronage given to a "backward people." To him the condition of the American Negro is totally without anthropological significance; rather it is a monument to a sociological crime. There is to his mind no special Negro problem, only a problem of exploited and oppressed races—black, brown or yellow. "The world war was primarily the jealous and avaricious struggle for the largest share in exploiting darker races." Over against the rape of Belgium he puts the Belgian atrocities in the Congo. Echoing Mr. H. G. Wells, he finds in Africa a key to future war or peace. In place of the present regime under which "nearly 250,000,000 acres of the best of natives' land" in South Africa are assigned "to a million and a half whites," leaving 36,000,000 acres of swamp and marsh for four and a half million blacks, Mr. Du Bois calls for a new African state, under inter-national control.

It is much to the author's credit that he at no time allows his absorption in the race issue to warp his vision of economic history. The Civil War, he says, was "a duel between two industrial systems, one of which was bound to fail because it was an anachronism and the other bound to succeed because of the industrial revolution." His treatment of the race problem in the North, reveals a comprehensive grasp of the economic factors. An emotional extravagance that expresses itself in ill-chosen literary devices mars the book in places, but it remains a very significant bit of writing with a challenge to any but an wholly impervious mind. (Harcourt, Brace & Howe. \$2.00.)

**THE WORKERS AT WAR.** By Frank Julian Warne. Every minister and social worker can afford to own this book. It contains industrial history in America covering the period of the World War, and includes valuable documents, a knowledge of which all who are speaking on social questions ought to possess. Its social philosophy is wholesome. The last five chapters, entitled "Democracy in Industry," "The Three Parties to Production," "Industrial Autocracy and the Consumer," "Industrial Autocracy and the Corporation," and "The Organization of the Consumer," furnish important information and good theory which it is worth while for any one to read. The writer is not at all afraid to criticize the present system and yet he does it with a fairness and objectivity which carries conviction. (Century Co. \$3.00.)

**THE SOUL OF JOHN BROWN.** By Stephen Graham. The author of this book is an Englishman who has journeyed through the south to see how the former slaves are getting on. He finds a growing racial consciousness which resents the discriminations against negroes. With the impartial eye of the outsider he dis-

cerns the injustice of the negro paying the same fare on railroads for inferior accommodations and paying taxes without getting their streets improved. He finds in America a tendency for negro groups in the great cities to become self-sufficient with their own professional men. At the same time he sees in the negro a man hastily introduced to civilization who has a long distance to travel yet. The book makes a real contribution to the race question in this country which is one of our foremost national questions. (Macmillan, New York.)

**A PEOPLE'S LIFE OF CHRIST.** By J. Patterson-Smyth. The title indicates that the author makes no pretensions to critical scholarship in this work. The problems of the miracles, the virgin birth and the resurrection are quite brushed aside. The contribution to the subject matter is a piece of fine writing which has devotional spirit, imagination and some information about the holy land. The subject matter is homiletical rather than historical. (Revell's, New York.)

**OLD TESTAMENT HEROES OF THE FAITH.** By Rev. Frank T. Lee, D.D. A series of homiletical studies of old testament characters is the main substance of this volume. That Abraham and Jacob for instance are real historical characters and not tribes is assumed by the writer. In the treatment of the book of Daniel there is the assumption of the modern critical position. The studies are well written and calculated to be of service to one who wishes to realize more fully the homiletical possibilities of the old testament. (The Stratford Co., Boston.)

## The Call of the Christ

By HERBERT L. WILLETT

**S**ELDOM has the challenge of Jesus to the present century been presented so earnestly, so persuasively. As a vital, living, convincing portrayal of Christ, scholarly yet simple, positive but not dogmatic, spiritual but not pietistic, it is a delight and an inspiration. A few of the eighteen chapter titles are: "The Authority of Christ," "The New Life in Christ," "The Sympathy of Christ," "The Uniqueness of Christ," "The Fearlessness of Christ," "The Perennial Christ." "The book," says the Heidelberg Teacher, "is the utterance of a heart that has experienced the might and power of the Christ, and burns with a passion for the needs of the rising generation."

Price \$1.25, plus 10 cents postage.

THE CHRISTIAN CENTURY PRESS  
1408 S. Wabash Ave., Chicago



# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Disciples Delinquent on Interchurch Underwriting.

The Disciples of Christ have received up to the present moment on their underwritings to the Interchurch World Movement \$64,490.11 and the goal to be reached is \$600,000. The amount already subscribed comes from about 700 churches. The secretaries announce that the campaign for a special fund will be continued. The Baptists had the joy recently of announcing that their underwritings were all paid. The Baptist boards borrowed part of the money, which will doubtless have to be paid back out of future receipts. Of the Baptist money, \$300,000 was provided by the Rockefeller family. The Presbyterians have their underwritings arranged for, as have the Methodists, the latter denomination taking the money out of the Centenary Fund. Some of the smaller denominations are greatly embarrassed to meet their obligations.

## Presbyterians Will Give Expositions

The Presbyterians have arranged to give missionary exhibitions in various cities of New York during this month. The moving picture will be utilized to present the problems of the mission lands. There will be missionary pageants, exhibits and explanatory lectures in order to set forth fully the work of the Presbyterian denomination upon the foreign field. The pageant which will be most used is called "The Striking of America's Hour." Some of the returned missionaries will help in the expositions and these will appear in native costumes. It is hoped to make the theme of missions the most interesting thing in the city where the exposition is held. These expositions are being modeled after visual publicity methods used in recent years by the Church Extension Committee of the Chicago presbytery. The new financial conditions of the world make the collection of missionary funds more difficult, but the intrepid apostles of world evangelization are never to be daunted by difficulties but only redouble their efforts.

## President-elect Kind to His Pastor

President-elect Harding was responsible for the selection of the pastor of Trinity Baptist church, of Marion, O. It was by a mere chance that one evening he heard Dr. T. H. McAfee in a Baptist church in Portsmouth, Ohio, after having spoken that day in a Methodist church. Recently Dr. McAfee was stricken with a stroke of paralysis which has affected his entire right side. The church has granted the afflicted pastor a year's absence and secured a supply for him. Under good care he hopes to be himself again. The supply has been provided for by Mr. Harding and besides this many personal gifts have found their way to the parsonage. Not long before the minister's illness he had preached a

sermon which made a deep impression upon Mr. and Mrs. Harding which was entitled "Compelling God to Do Certain Things."

## Bible on the Bill-Boards

An unknown layman of Cleveland has provided that during the coming year there should be a continual display of scripture texts upon the bill-boards of Cleveland. The boards vary in size from 10x50 to 20x30. F. M. Barton, editor of the Expositor, is the representative of the layman who remains unknown in spite of various efforts that have been made to learn his identity. The scripture texts so far chosen emphasize the older evangelical view of religion.

## Returns to Missionary Field

Rev. Jasper T. Moses was for a time missionary in Mexico under the direction of the woman's mission board of the Disciples of Christ, but for health reasons he had to return to the United States. More recently he has served as secretary of the Editorial Council of the Religious Press, and publicity secretary of the Federal Council. He has recently been appointed by the United Christian Missionary Society for a fresh term of service in Mexico and will serve for a time as secretary to the Committee on Cooperation in Mexico. He will also be manager of the Union Evangelical Press in Mexico City. No one has yet been named to take up the duties being laid down by Mr. Moses in New York City. It is interesting to Disciples readers to remember that Mr. Moses is the son of the former president of the Christian Woman's Board of Missions.

## Negro Would Lead His People Back to Africa

The typical American "nigger-hater" after he has exhausted his profanity usually winds up by saying the negroes should all be sent back to Africa. It is a somewhat new angle in the case to find a negro orator and leader advocating a return to Africa as a matter of racial pride and independence. Marcus Garvey is a native negro of Jamaica who went to New York in 1914. As is well known to those familiar with the West Indies, he found discriminations against the negro in America that were unknown in his native island. He has broken with his Catholic church fellowship, and is now promoting a secularist organization called the Negro Improvement Association, and also the African Communities League. He seeks to promote a racial consciousness among the negroes of the world. He has arrangements with a steamship company for taking negroes back to Africa and hopes to organize native African industries. All of this is quite alarming to Christian leaders, who have always depended upon the negro to stay put in the church. The unrest of

the world is coming to negroes as well as whites, and unless some kinds of discrimination are removed, the consequences to religion and to interracial co-operation in industry may be serious.

## Church Selects a Staff of Workers

Central Christian Church of Denver, under the leadership of Rev. James E. Davis, is reaching out into many fields of social service. There will be a staff of four henceforth. Miss Kathryn M. Peckham has been called from Kansas City to have charge of the finances of the church. Miss Bertha Hazen has been secured as a visiting nurse. The work among girls will be led by Miss Laura C. Wilcox. The boys will also be given special care, but the worker among this group has not yet been selected. This plan of a staff of workers is already in use among Disciples churches in certain large cities of Oklahoma and Texas, and has proven to be a most effective type of organization. In some churches there are professional visitors and there are other churches which secure the entire time of a musical leader who trains various choruses in the parish to render music in the church service.

## Russians and Americans Fraternize

A mixed group gathered about the dinner table the evening of Feb. 15 at Brotherhood House, 180 West Fourteenth St. Chicago. The occasion was a dinner attended both by native born Americans and Russians. The Russians were catalogued as being bolshevists, anarchists, menshivicks and those who are orthodox in their political economy. Among the Russians was a professor and also the editor of a daily newspaper. The addresses of the evening were both in Russian and English. Rev. John Johnson, the Disciples Russian pastor, interpreted for each group. The burden of the short talks, a dozen or more in number, was the need of better international understandings and the growth of the idea of world brotherhood. The socialist editor was particularly keen in assessing the value of various kinds of mission work being done among the immigrants of the city. He referred to the older type whose chief motive was to get the immigrant to join some organization without much care as to what happened to his inner life. He asserted that the Brotherhood House was concerned with service chiefly and for that very reason it would be more successful in moulding the lives of men. He referred feelingly to the "Christ principle in the soul." The dinner was so successful that it will become a monthly feature of the Brotherhood House. Rev. Karl Borders is director of the House.

## Comity Will Rule in Spanish-American Work

Since the war the Mexican immigration has continually increased. The recent meeting of the Home Missions Council considered this question as one

of the most important before the Council. The following is reported by the organization to be their findings: "The achievements of the Council represent the growing values of effective cooperation between the various churches. Comity rules are applied with increasing force. The Superintendent's Council of Southern California was recognized as the functioning comity agency for work of Christian churches and missions of the southern area of this great state among the large and growing Mexican population engaged in the great railway systems, picking the cotton in the Imperial Valley, working in citrus groves, in vineyards and as walnut, peach and apricot pickers. For other great areas of Mexicans in Arizona, New Mexico and Texas separate comity committees to meet at least twice a year were appointed. The chief duties of these committees will center not upon alleviating friction and overlapping which exists in small degree, but on the task of assigning tasks to responsible missionary agents for unoccupied territory and incomplete work. It was agreed that new work should be begun only after the Committee on Comity in the area concerned has had opportunity to pass upon the advisability of the proposed work."

#### Pastor Takes Pessimist to Task

The prophets of evil have foretold the downfall of every one of the great institutions of the human race. One by one these have been declared failures. The novelists have been concerned to prove that marriage is a failure. Others say that education is a failure. Just now it is popular in some parts of the world to prove that government is a failure. It is not surprising, therefore, that some insist that the church is a failure. Dr. C. L. Goodell, secretary of Evangelism for the Federal Council of the Churches of Christ in America, was speaking recently in Kansas City, addressing some church audiences and also the ministerial alliance. He protested vigorously the pessimistic utterances concerning the religious organizations and asserts that the church is at least sounder than business. The eminent divine says that in twenty-five years he has seen at least two-thirds of the signs taken down from the front of business houses in his section of New York.

#### Collection Plate Is Abolished

There is sentiment in many parts of America for the abolition of the collection plate. Two Disciples churches have made the change within the past month, substituting a box at the door for the usual offertory service. Rev. William M. Mayfield, pastor of Roanoke Christian church of Kansas City says of his experiment: "Ours is an idealistic program dependent upon the sense of honor and duty of members of the congregation. Certain ones who have always longed to attend church where the collection plate was not passed have voiced that desire. That is how the change came about." While there seems to be no loss of revenue on the part of the

churches making the change, one wonders whether there is not a distinct loss in worship. The giving of the sacrificial animal was the center of Old Testament worship. Has not the offertory some rightful place along with the communion service and the prayers? This question will be considered doubtless by those congregations which seek to make the change in methods of gathering funds.

#### Universalist Laymen Are Organized

Following the success of the Unitarians in organizing their laymen, the Universalists have developed an organization for their men. This is called the Universalist Comrades. It was originated by a Universalist layman of New York, and a member of the Church of the Divine Paternity. From this small start in a few months the society has grown to thousands of members, scattered all over New England. The society will next be introduced into the middle west, promoted by the Universalist headquarters in Chicago. The society is pledged to help allay social unrest while working to better social conditions. It will work with the various civic organizations that have similar ideals. It will especially endeavor to put behind the Universalist churches the enthusiastic support of the laymen of these churches.

#### Historic Church Continues its Strength

Old South Congregational Church of Boston is one of the few churches that stayed in the trinitarian fold at the time of the theological upheaval a hundred years ago. Though a down-town organization in a city which is now predominantly catholic, it maintains its strength. The annual report shows that the present membership is 996, compared with 1011 a year ago. The collections for benevolences during the past year were \$38,626, nearly \$6,000 more than the past year. The total budget of the church is \$88,827. In addition to this the members of the church contributed to the Pilgrim Tercentenary fund a total of \$171,498.49. The pastor of the church, Dr. Gordon, is known for his literary gifts. His prophecies concerning the Interchurch World Movement brought him some criticism, but in the light of later events, no one seems disposed to take him to task for that attitude.

#### Open Winter Favors the Churches

The open winter which has prevailed over much of the country has been specially favorable to church work. Instead of being ice-bound during January and February, the churches have been unusually active and have secured a long start for the special activities of the Lenten season. At Central Christian church, of Dallas, Texas, the ushers carried chairs into the aisles on the morning of Feb. 6. On the evening of that same day chairs were placed in every available space to accommodate the congregation of Norwood Christian church of Cincinnati, where Rev. C. R. Stauffer ministers. He was concluding a special series

of sermons which had attracted wide attention. Norwood church runs a nursery on Sunday morning so the babies and small children may be cared for while the mothers worship. This live church has organized a calling committee which will make a thousand calls in behalf of the church this coming month.

#### One-Third of Baltimore Goes to Church

Rev. L. W. McCreary is the efficient federation secretary in Baltimore. He recently put on a canvas to determine just how many people in the city went to church on a given Sunday. While the population of the city is 734,000, it is estimated that 600,000 are of church-going age. A count of the morning and evening audiences in 349 of the largest churches showed an attendance of 207,180. Mr. McCreary estimates that 80,000 persons may have attended the services at the small outlying churches of the city. Adding these figures, he comes to the conclusion that 47 per cent of the population was in church on Sunday. Since a number of the more loyal Protestants go to church twice on Sunday, it may be necessary to reduce the percentage somewhat, but it is safe to assert that at least one-third of the citizens of Baltimore were in church on a given Sunday. This figure is probably very much larger than would be found in many of the cities of the land. While some cities have church attendance established as a social custom, quite the contrary is the case in others.

#### Live Methods in Christian Endeavor Societies

The Christian Endeavor movement still shows originality in method. New modes of service are being devised in various cities. In the Pacific District Union in Oregon the sick are being provided with flowers and the shut-ins in the various cities are being taken to church in automobiles. The society takes an interest in the cleanliness of the city, having special reference to lawns, vacant lots and streets. The Washington Heights District Union of New York is greatly interested in holding religious services where they are not ordinarily held. The hospital service is especially noteworthy. The patients are given a song service, and magazines are distributed at the hospitals. At Greensboro, N. C., there were twenty-nine baskets of provisions given out during the past Thanksgiving season.

#### Religion on the Upgrade in Canada

The Interchurch Forward Movement of Canada did not fail and the success of this common enterprise has resulted in a great increase of religious interest all over the nation. The annual meetings in the churches are showing fine reports of achievements the past year. In many cases the salaries of ministers have been increased, and old debts have been wiped out. In Toronto the results have been especially noteworthy. A Sunday evening service started last September has grown from week to week until the

largest auditorium in the city fails to seat the people who wish to attend. One of the churches of the city has been driven to secure a theater in which to hold the Sunday evening service, and there is now a weekly attendance of three thousand at this service. The Baptists have an evangelistic drive in progress as do the people of the Salvation Army. It is said that the national revival of religion has spread as far as Newfoundland where there is also a deep religious interest. The cause of church unity has progressed farther in Canada than in the United States, and this is the reason that Canadians have been able to cooperate more effectively in the practical enterprises of the kingdom.

#### Board of Temperance Has New Leader

The Board of Temperance and Moral Welfare of the Presbyterian church has secured Rev. Clarence G. Reynolds, D. D., former pastor of the Madison Avenue Presbyterian church, of Elizabethtown, N. J., as their new secretary. Dr. Reynolds has had a very successful career in the pastorate. In his new work he will be the visiting minister of Bellevue Hospital and will represent the presbytery at Fox Hill Public Hospital for soldiers and sailors. Dr. Reynolds will preach for Fox Hill men every Sunday. The Board of Temperance and Moral Welfare not only deals with prohibition enforcement, but also with the question of commercialized recreation and the family life.

#### Program Before the Building

When the official board of the Disciples church of Evanston, Ill., came together recently to consider the question of a new building, it developed that no one knew exactly what they wanted to do in that building. A structure costing \$150,000 was considered as a contribution to Disciples prestige in the city, but it was argued that building sanctuaries to establish prestige was not a very religious proceeding. The result of the discussion was that the pastor should spend two months in studying modern church programs in communities sufficiently similar. He was instructed to bring back photographs of buildings and complete data on programs. By a study and comparison of the different parish programs, it will be decided whether there is a job for the Disciples in Evanston that is big enough to justify a building costing so much money. If the work is there to be done, it is believed by the official board that the building can be erected. When the pastor has finished his survey of Chicago, he will go to other cities in the middle west for studies. Just now he is hunting the successful church.

#### Proposes to Interchange Students

The interchange of students is one of the devices relied upon by friends of world peace. Just now Rev. Orwin E. Cook, educational secretary of the Methodist Annual Conference of Mexico is

in this country negotiating to get scholarships for Mexican young men who would come to this country to study. The project has the blessing of President Obregon. Already some young men are studying at the University of Texas and Northwestern University has arranged to receive some of the students.

#### University President Resigns

Dr. R. H. Crossfield, president of Transylvania University, has resigned. Dr. Crossfield has been president of the university since 1908, and in those his-

toric thirteen years has brought his institution up to a position where it is well abreast of the times educationally. In his work he has been opposed strongly by reactionary influences among the Disciples, but has continued to hold the support of the Disciples of his own state. He was some time ago given a vacation, as his administrative duties had been so burdensome as to break his health. He has accepted a position as treasurer of the Federal Council of the Churches of Christ in America. In this position he will not be simply a banker, but will endeavor to meet the financial

## Bishop Nuelson Reports Methodist Progress in Germany

The war has quite changed the attitude of Germany to Methodism, Bishop John L. Nuelson reports in a recent issue of the Northwestern Christian Advocate. The Methodists are administering relief funds in Germany and the bishop is proud to relate that the first food to reach the Germans was that purchased by Methodist money. The bishop went into the interior, attending two Methodist conferences and found everywhere a great interest in the brand of religion which is so popular in America. The bishop says:

"I have been asked, 'Did you not find our work in Germany altogether demoralized and disorganized?' Let me say that I found our work in a most promising condition. In the report of every one of the district superintendents, the statement was made that in most places our churches and halls were too small to contain the crowds that came to hear the gospel. Although the death rate was very high, and although we lost no churches in Alsace-Lorraine and none in Poland, there was a net gain of church membership in Germany of nearly two thousand and about four thousand joined our churches on probation in the last conference year, the district superintendents report that conversions and accessions are going right on. We could go now and hire the largest hall to be found in a city where we are carrying on work and fill it with people. At the sessions of the two German Conferences we hired the largest halls to be found and they were so crowded that the police had to come to prevent people from crowding into the buildings. I was to conduct a service which we were to hold in our First Church at Frankfort, which is quite a large building. My train was somewhat delayed and when I reached the church I could not get into the building because of the solid mass of humanity. I had to be let in through the fire escape. We have access to the people by preaching the gospel of Jesus Christ as the Saviour and Master. The gospel of Jesus Christ finds hearers and shows its power. Several years ago the average contribution per member to the various enterprises of the church was forty-one marks, which at the normal rate of exchange

would be \$10. Last conference the report was made that the average contribution went from forty-one to seventy-two marks. The people are perfectly loyal to the church and are supporting it as much as they can. Of course, if you reckon in American dollars, seventy-two marks is less than forty-one marks was before the war. The change into American dollars does not give a true representation of the matter."

With regard to the physical conditions in Germany, Bishop Nuelson says:

"Last year I was very much in hopes that the past winter would be the last of the severe winters, that we would no longer be compelled to render physical relief but could turn our whole attention to constructive work. This hope proved to be futile. We are again facing the specter of hunger, cold, disease, starvation. Every letter which I receive from the district superintendents in my area points out the imperative necessity of rendering physical relief. I am a member of the International Committee on Child Welfare and the reports which come to us from all parts of Europe tell the same story. Herbert Hoover makes an appeal to the American people, stating that 3,500,000 children will perish unless the American people continue their assistance. The Friends' service committee is doing an admirable piece of work, giving a supplementary meal every day to 500,000 school children in Germany. They plan to feed one million during this year. I wish to avail myself of this opportunity to give my testimony to the value of this magnificent work. But we must do something also for our own church members, for the mothers, for the smaller children, for the young people out of school, for our 500 deaconesses, for our 300 pastors. They are in need. They cannot help themselves.

"It is not the question of unwillingness to work. Prices are soaring up still higher. Fuel costs thirty to forty times as much as before the war; clothing, milk, butter, fat are very scarce and exceedingly high in price.

"We cannot let our own people who are loyal to the church, who are the salt of the earth, perish for lack of bread."



problem of the Federal Council which is the one problem of the organization that has never had an adequate solution. Through this fellowship he will become known to thousands who are not acquainted with his gracious personality, or his splendid gifts of leadership.

#### Ministers Start Fight on Commercialized Amusements

The nation-wide efforts of the commercialized amusement promoters will meet a counter this coming year. The ministers in many cities are considering their duty with regard to this matter. In St. Louis the Ministerial Alliance, composed of all the Protestant ministers of the city, has approved proposed legislation that would stop all commercialized amusement on Sunday. They assert that the day should be kept for the rest of men who labor, for the cultivation of the family life and for the worship of God.

#### Community Building for Recreation

Richland Center, Wis., has been like many another little city in that it had many churches but few of the modern religious methods. There are five Protestant churches and one Catholic church. The churches agreed recently that something should be done for the recreational interests of the town. A committee that looked around for ways and means found a large auditorium, but no equipment in it. The city council was persuaded to equip the building and to employ a full-time director. The old auditorium now has social rooms, gymnasiums, baths and other modern facilities. The churches support some of the activities, and Richland Center is now one of the most up-to-date small towns in the country.

#### Methodists Want More Money

It is said by some that a Methodist is never happier than when he is passing the contribution plate. Although the southern Methodists raised their centenary quota, and these pledges are not yet paid, they are already planning a new enterprise. They are asking thirty million dollars for the Methodist educational institutions of the Southland. The campaign is being carefully prepared for with a month of prayer, a month devoted to Christian service, and a month devoted to Christian education. It is planned to make the financial campaign, also a campaign for a greater consecration on the part of the people. The financial condition in the country is not what it once was so the handicaps to the new campaign are greater than those of the former one.

#### Colored Church that Succeeds

Most of the colored churches of Chicago are small affairs of thirty members or so. These small churches fit the habits of the negro for he was used to a small church in the southland. As the negro takes on metropolitan ways, however, he begins to see the advantages of

a stronger church organization with better preaching and better music. Armour Avenue Christian church in Chicago is led by Rev. G. Calvin Campbell. Mr. Campbell discovered that he needed more equipment so he has worked his way through a course of study at the Univer-

sity of Chicago. In the meantime in a few years his congregation has increased from 175 to 465 members, sixty new members having been received the past year. Over four thousand dollars is on deposit in the bank toward a new building.

## Why People Do Not Go to Church

The problem of empty pews is felt in many denominations and recently the Herald of Gospel Liberty secured from its subscribers a number of letters upon the theme, "Why the Dearth of Worshippers." James S. Frost finds some of our new inventions to blame for religious conditions. He says:

"The moving picture portrays war, crime, and violence. The young see it and take that as their ideal. Burglary and shooting come as natural as night follows day. Easy money and high wages call for more money, and crime follows. The automobile helps the bandit and burglar to escape. Strict censorship, with reform of public opinion, must come.

"The automobile, while it helps some to get to the house of God, draws many away on long pleasure trips on the Lord's Day, thus keeping them from the church services and this always means that they will soon lose interest in Christian things.

"Lack of religious training on the part of parents may be mentioned as another contributing cause among all classes. If the child attends Sunday-school, he is thought to do well; but almost of equal importance is attendance on church service, which, if rightly taught, will follow a child through life."

A writer from Holland, Va., who prefers to sign his initials, charges that the empty pews are due to modern views. He says:

"As I view the situation the following are some of the chief reasons for the dearth of worshippers of which our editor complains in a recent splendid editorial:

"1. Rampant Materialism, which denies the supernatural in Christianity.

"2. The New Theology, which claims that Jesus was only a mere man and not a divine Savior.

"3. Higher Criticism, which in a large measure destroys the authority of the Scriptures in the estimation of many scholars, and the reflex influence of their teaching on the masses leads the masses to doubt the truth of the Bible; and doubting the reliability of the Bible, the people (even many members of the church) feel justified in doing as they please, regardless of the teachings of Christianity, and therefore they do not care so much about going up to the house of God to worship."

The most astonishing charge is that of Hermon Eldredge, who asserts that the dearth of worshippers is due to the dearth of worship. He says:

"One reason there is a dearth of worshippers is because there is such a dearth of worship. In many of our churches today, I have been impressed with the lack of depth in the service which should be the worship of Almighty God and which has (sometimes from lack of preparation and sometimes from a promoted 'light and cheerful' atmosphere) come to be 'shallow' and 'thin' and 'modern,' if you please.

"On the other hand, I was in a service some little time ago in which there was an atmosphere of devotion and a sermon of silence and meditation before the service actually began, which was most helpful and impressive."

**NEW YORK** Central Christian Church  
DR. F. S. IDLEMAN, 142 WEST 81st ST.  
C. E. Internat'l. Convention JULY 5-11.

**Brooklyn New York** RIDGEWOOD CHURCH OF CHRIST  
Forest Ave. & Linden St.  
KIRBY PAGE,  
W. A. R. McPHERSON,  
Pastors.

**BOOK OF POINTS**  
AND TESTIMONIES for use of Christians and Workers in all meetings. Answering Objections, Excuses or Doubts. Helps for leading and taking part in Prayer Meetings and in giving personal Testimonies. Better understanding of hard places in Scripture, etc. Full of practical suggestions. Don'ts for Workers when dealing with leaders. Cloth 25c; Morocco, 35c; Agents wanted. GEO. W. NOBLE, Monon Building, Chicago, Ill.

**Beware of Contagious Diseases**  
**THOMAS COMMUNION SERVICE**  
INDIVIDUAL SAVES 1/4 COST OF OTHER SERVICES  
Clean and sanitary. Used by over 40,000 churches. Send for catalog and free trial offer. Thomas Communion Service Co., Box 495 Lima, O.

## The Bethany Graded Lessons

126 Texts Covering  
17 Years of Study

Send for returnable samples

*The Christian Century Press*  
1408 S. Wabash Ave., Chicago

# *The Daily Altar*

By HERBERT L. WILLETT and  
CHARLES CLAYTON MORRISON

*The most beautiful book of personal devotion and  
family worship published in many years.*

## *Published in Two Editions:*

In full leather, with gilt edges, at \$2.50  
per copy; five copies for \$11.00; eight for  
\$17.00.

In beautiful purple cloth, at \$1.50 per  
copy; five copies for \$7.00; eight for \$10.00.

This book makes an ideal gift, and its use in a con-  
gregation will grow the devotional spirit.

*The Christian Century Press*

1408 South Wabash Avenue      -:-      Chicago

## JUST ISSUED

# **The Century Hymnal**

Edited by H. AUGUSTINE SMITH, A.M.

Will inspire congregations to sing as no other hymn book has done

*Some of the outstanding features of the hymnal are:*

- ¶ The inclusion not alone of the old favorites, but the new and unusual hymns bearing on Social Service, Civic Reform, World Wide Brotherhood, Educational Evangelism, and the Religious Education of childhood.
- ¶ A rich and usable liturgic section made up of services arranged in detail for mid-week, young people's and Sunday Services.
- ¶ Responsive Readings, including not only the Psalter, but the choicest lyric portions of both Old and New Testaments.
- ¶ All words set into music, and the words and music so closely interrelated that the layman may sing his part with ease and enjoyment.
- ¶ The tunes within range of all voices for unison singing.
- ¶ A well-balanced, comprehensive, and practical book.

**Introductory Price, \$100 per hundred**

Returnable samples sent on request

**THE CENTURY CO.**

**352 Fourth Avenue**

**NEW YORK**

## BOOK COMPANIONS FOR

# *"The Ascent to Easter"*

**THE DAILY ALTAR.** By Willett and Morrison. The most attractive and helpful manual of daily devotion published in the modern church. Cloth, \$1.50; full leather, \$2.50.

**THE ETERNAL CHRIST.** By Joseph Fort Newton. Dr. Morrison, editor of *The Christian Century*, considers this book Dr. Newton's "most notable and permanent contribution to spiritual thinking and living." \$1.25.

**THE AMBASSADOR.** By Joseph Fort Newton. Contains Dr. Newton's remarkable sermons on "The Home of the Soul" and "The Hidden Life." \$1.25.

**THINGS ETERNAL.** By John Kelman. A volume of discourses on Life Here and Hereafter. Dr. Kelman's finest work. \$1.75.

**THROUGH SCIENCE TO FAITH.** By Newman Smyth. Weighty and suggestive. \$1.75.

**MODERN BELIEF IN IMMORTALITY.** By Newman Smyth. 75 cents.

**BELIEF AND LIFE.** By Principal W. R. Selbie, of Oxford. \$1.25.

**THE CHRISTIAN HOPE.** By William Adams Brown, of Union Theological Seminary. A study in the doctrine of immortality. \$1.75.

**THE ASSURANCE OF IMMORTALITY.** By H. E. Fosdick. 90 cents.

**LIVING AGAIN.** By Charles Reynolds Brown, of Yale. Just from the press. \$1.00.

**FOUR HITHERTO UNPUBLISHED GOSPELS.** By W. E. Barton. This book adds vividness to the story of the ministry of Jesus. What John the Baptist, Andrew, Judas Iscariot and James the brother of Jesus *might have said* about their Great Companion. Remarkably suggestive. \$1.50.

**BY AN UNKNOWN DISCIPLE.** Another human interpretation of the life of Jesus. Anonymous. \$1.50.

**MOFFATT'S NEW TESTAMENT.** By far the most satisfying modern translation of the New Testament, by one of the world's greatest authorities on the Greek vernacular. It is the only version based on recent discoveries in Egypt and the Holy Land. \$1.50.

**QUIET TALKS ABOUT LIFE AFTER DEATH.** By S. D. Gordon, author of "Quiet Talks on Prayer," etc. A new book. \$1.25.

**CROSSING THE BAR.** By George A. Gordon. 50 cents.

**THE GREAT ASSURANCE.** By George A. Gordon. 50 cents.

NOTE.—Add from 6 to 10 cents on each book ordered.

*Make the pre-Easter season a time for building up your own faith, as well as that of your congregation. The above books are the best to be had, and they treat all phases of the Easter themes.*

**The Christian Century Press**  
1408 South Wabash Avenue, Chicago



## MOFFATT'S Translation of the New Testament

**T**HE author is recognized as one of the most distinguished living scholars of the Greek new Testament. His translation is notable for its apt usage of words as well as for its originality of thought. A new meaning is given to the old version which is supplemented and not supplanted. It is the only version which makes use of the recent discoveries in Egypt and the Holy Land. No Bible student's library is complete without this marvelous translation. It will elucidate difficult passages and call forth expressions of surprise, delight and gratitude. Its every phrase is a new text for the preacher and a new idea for the Christian layman.

*Pocket edition, thin paper, \$1.50.*

*New pocket edition, India paper, leather stamp, cloth, round corners, gilt edges, \$1.75.*

**The Christian Century Press**  
1408 S. Wabash Ave., Chicago

## GREAT BOOKS ON Religious Education

**A Social Theory of Religious Education.**

GEORGE ALBERT COE. \$1.75.

**Social Principles of Education**

GEORGE F. BETTS. \$1.50.

**The School in the Modern Church.**

HENRY F. COPE. \$1.50.

**Religious Education and American Democracy.**

WALTER S. ATHEARN. \$1.75.

**Education in Religion and Morals.**

GEORGE A. COE. \$1.75.

**How to Teach Religion.**

GEORGE F. BETTS. \$1.00.

*Add 10 cents on each book ordered.*

**THE CHRISTIAN CENTURY PRESS**  
1408 S. Wabash Avenue, Chicago

## Books by Joseph Fort Newton

### *The Religious Basis of a Better World Order*

An application of Christian principles to world affairs.

### *The Sword of the Spirit*

City Temple Sermons.

### *The Eternal Christ*

Studies in the life of vision and service.

### *The Ambassador*

City Temple sermons.

Each \$1.25, plus 10 cents postage.

("The Sword of the Spirit" is \$1.50)

Of Dr. Joseph Fort Newton the American Journal of Theology says: "It is a striking fact that from a town of the Central West, whose very name is unknown to England, a preacher should have been called to the City Temple, London, a pulpit made famous by Joseph Parker and Dr. Campbell. Mr. Newton is a mystic, but of a different type. He goes back of the long line of doctrinal and ecclesiastical development to Jesus of the Gospels, to the ideal human life in whom God dwelt and through whom God revealed his redemptive love, the divine Saviour and Master of men. This life of the living Christ, touching every life, the soul of every redemptive movement, actually working in men and with men for the world's salvation. His sermons speak especially to cultivated minds, yet through their simplicity and naturalness and humanness, they make the universal appeal. Here is the real power. They do not speak the language of the church, but the language of humanity. They are real sermons of a warm, spiritual, enthusiastic manhood."

*Dr. Newton is one of the favorite contributors to The Christian Century, and his books are particularly popular among our book-loving constituency.*

**The Christian Century Press**  
1408 S. Wabash Avenue Chicago

# Solving the Minister's Problem

*An Extract from Lloyd C. Douglas'*

## "Wanted—A Congregation"

... "Crowds? Do you know of very many preachers, Tom, who are surrounded by crowds, today?" Blue spoke bitterly.

"Not many—no. But there are enough to point the moral. You speak as if the people of Middlepoint were not very faithful in their church attendance. Don't you have a good congregation in your church, Dan?"

"About—one hundred and fifty on Sunday morning, when the conditions are just right—the weather, you know; and the season."

"How many people would your church accommodate?"

"More than six hundred, it is said."

"Ah—so that is the trouble!" MacGregor had the air of one unearthing a secret. "I can tell, by your tone, that you are discouraged, Dan. Now I know the reason. It is because you are seeing no results. You would preach like a house afire if you had a congregation! Lacking a congregation, you haven't very much interest in the job—now isn't that so?"

The preacher nodded affirmatively. MacGregor grew spirited.

"That's exactly what ails the preachers of this country, at the present moment, Dan. Nobody to preach to! Why, I can see the whole problem as clearly as if I were its own mother! The preacher knows that he is going to face a small group of lonesome people, scattered in little squads over a big, three-fourths empty meeting-house. It will be exactly the same bunch that was there last Sunday—a few less, perhaps, but no more. So—he gets to work on a sermon for that little handful. Not much wonder if he can't put his full energy into it. Yes, sir; I can see how it would be. Take my own case: If I knew, as I sat down to write an editorial, that the edition of *The Star* containing it would be limited to one hundred and fifty copies, I would go at it with utter disinterest. Not that these people wouldn't be worth talking to; but because it would be a confession of complete defeat and collapse if my paper were unable to do a larger business than that. But when I know that every pen-stroke means something to twenty-five thou-

sand people, I spur my mind to its best endeavor! Now, suppose, Dan, that you knew, to a moral certainty, that you would have a crowd, next Sunday morning—a compact, shoulder-to-shoulder, alert congregation—wouldn't you go to your task of sermon preparation, with an entirely different attitude than usual?"

"Yes, Tom," sighed Blue, "It is the old story of 'which comes first—the hen or the egg?' To get a crowd, a man must know how to preach with great vigor. To preach with great vigor he must have a crowd. I defy any man to do his best work with a despairing little handful in a vast tank that is built to hold four or five times as many people. It can't be done! Very well; what is he to do about it? Suppose he decides that a large congregation is the only solution to his problem! How does he go about it to recruit it? I'm sure I don't know. I wish I did!"

MacGregor was reproaching himself bitterly for having permitted and encouraged the conversation to this unpleasant quarter. Fine way, indeed, to spend an hour with his old friend of college days—to hold up a mirror so that he might see how feeble were his endeavors. Yet, he had a feeling that to change the conversation now would mean nothing less than that he considered Dan Blue's case beyond help. No; he had gone into this thing, with his eyes open. He must see it through.

"See here, old chap; you've simply got to buck up! I know you! I've heard you speak! I've heard you pour yourself out, many a time, in a way that sent the creeps up and down my spinal column! You've got it in you to be a successful and happy preacher! Give you a crowd—the promise of a crowd—and you would surprise yourself and all your friends in Middlepoint by the sudden release of a volume of unsuspected pulpit power! I know it!"

Blue felt an instinctive tightening of his muscles, a quick—

Before the Book is finished, the problem of Rev. D. Preston Blue—and your problem, too, Mr. Preacher—is pushed far on toward solution.

Price of the book, \$1.75 plus 10 cts postage

*The Christian Century Press*

1408 S. Wabash Avenue, Chicago

# *Singing the Social Gospel*

---

**A**N OUTSTANDING characteristic of the new hymnal, *HYMNS OF THE UNITED CHURCH* is its modernness. This has been widely commented upon by the hundreds of church leaders who have adopted the book for their congregations. As an illustration of this quality of modernness we would call attention to the unique section on "*The Kingdom of God*," with sub-sections entitled "*Social Aspiration and Progress*," "*Loyalty and Courage*," "*Human Service and Brotherhood*," "*The Nation*," "*Peace Among the Nations*," etc. In this section are 101 great hymns which sing the evangelical social gospel which the modern pulpit preaches. Many of these have never before been used in a Church hymnal. Here are some of the authors' names:

*Emily Green Balch*  
*Nolan R. Best*  
*John Hay*  
*Felix Adler*  
*Charles Mackay*  
*John G. Whittier*  
*Ebenezer Elliott*  
*W. Russell Bowie*  
*Charles Kingsley*  
*Rudyard Kipling*  
*Frank Mason North*

*John Addington Symonds*  
*William DeWitt Hyde*  
*Richard Watson Gilder*  
*Algernon S. Swinburne*  
*Gilbert K. Chesterton*  
*Washington Gladden*  
*William Pierson Merrill*  
*Katherine Lee Bates*  
*Frederick L. Hosmer*  
*John Haynes Holmes*  
*T. Wentworth Higginson*

Think of being able to *sing* the social gospel as well as to *preach* it! The social gospel will never seem to be a truly *religious* gospel until the Church learns to sing it. *HYMNS OF THE UNITED CHURCH* is the only Church hymnal in which the social note of today's evangelical preaching finds adequate expression. The use of this hymnal will thrill and inspire your congregation with a new vision and purpose.

*A returnable copy of the Hymnal will  
be mailed you upon request*

---

*The Christian Century Press*

*1408 South Wabash Avenue*

*Chicago, Illinois*



7

his

# ISSUE 9